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ABSTRACT

By 1969 32 Solomon Schechter Day Schools existed to provide students with elementary and secondary education in the context of Conservative Judaism. These day schools are designed to extend the options for religious education already available in the afternoon congregational schools operating in many synagogues. This document outlines the processes involved in establishing a day school of this type, including gathering information on community needs and capabilities, organizing preliminary meetings of participants, setting the school's structure and policies, defining roles and relationships of the people involved, developing curriculum and extracurricular programs, planning psychological and testing services, and coping with finances. As a manual, this document is intended to serve the specific practical needs of Conservative Jewish education, and is intended to foster discussion and revision. (Author/PGD)

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Solomon Schechter Day School

MANUAL

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by

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SOLOMON SCHECHTER DAY SCHOOL ASSOCIATION

United Synagogue Commission On Jewish Education

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February 1970

PREFACE

A manual of this scope obviously implies a multitude of efforts merged into one project. One wonders where writing terminates and editing begins.

First, I am indebted to Dr. Simon Greenberg, who served as chairman of the United Synagogue Commission on Jewish Education when this project was conceived. His deep interest in the manual, as well as that of Dr. Azriel Eisenberg, the current chairman, is appreciated. To Rabbi Bernard Segal, Executive Director of the United Synagogue, for his consistent concern on behalf of the welfare and growth of the Solomon Schechter Day School Movement. To Rabbi Josiah Derby, chairman of the Day School Education Committee, whose pioneering zeal for day school education in the Conservative Movement is reflected throughout the manual. To Mr. Horace Bier, chairman of the Solomon Schechter Day School Association, who serves as a pillar of strength within the Solomon Schechter Day School Movement, and who, together with Rabbi Derby, are models for day school support among rabbis and laymen. I am especially indebted to the growing number of Solomon Schechter day school principals for sharing with me, during the past five years, their immense "front line" experiences. One particularly recalls Mr. Shragai Arian, of the Hebrew Academy of the Capitol District in Albany; Dr. Shimon Frost, headmaster of the Brandeis School in Lawrence, New York; and Mr. Aaron Nussbaum, principal of the United Synagogue Day School in Toronto; and their helpful comments on the initial outline and eventual text of this manuscript. My thanks to Mr. George Levine, Director of the United Synagogue Book Service, for his valuable help in the production aspects of this volume. To Henrietta Cohn for her meticulous efforts in typing the manuscript and for her personal interest in this project.

Finally, this work could never have been completed were it not for the gentle and benevolent prodding, editorial assistance, and the common good sense of Dr. Morton Siegel, Director of the United Synagogue Commission on Jewish Education. In many ways, he is the co-author of this volume.

It is our hope that those who labor in the vineyard of day school education will view this as an experimental volume, and

will, in the course of their own experiences, share their thoughts and observations with the publishers, so that this manual may be revised and reflect a dynamic and evolving Movement, upon which the hopes of many rest.

Pesach Schindler

INTRODUCTION

I. Aim of Manual

With the growth of the Solomon Schechter Day School Movement, both in terms of affiliated schools, grades encompassed, and number of students, the need for a manual which will provide guidelines and serve as a repository of common experience, becomes ever more essential. It is hoped that this publication will serve not only new schools, which could benefit from the pooled experience of schools that have already gone through the process of growth and experimentation, but will also constitute a measuring rod for all of our schools, and function as a guide for re-evaluation and gaining new perspectives.

II. Scope

In its contents, the Manual seeks to address itself to all aspects of the day school. It will attempt, in the first instance, to place the entire Solomon Schechter Day School Movement in historical context. Origin is significant.

It will deal with the curriculum process, tools of administration, organization of new schools, the role of parents, parent education, policy planning, and financing.

The Manual does not seek to put equal emphasis on all of these subjects, but shall attempt to elaborate upon those areas which are unique to day school education. Aspects of Jewish school operation already covered in the general or congregational school literature will be referred to briefly. In certain crucial areas, the Manual will draw the attention of the reader to a specific resource already developed. For instance, the Solomon Schechter Day School Association has produced a paper on day school fund-raising and finances. Similarly, significant articles on "Aims and Objectives of the Solomon Schechter Day School" have been published. Consequently, the Manual represents an attempt to tie together existing but dispersed resources, rather than re-digest materials already in print.

III. Catalyst

It is hoped that the Manual will stimulate reaction from the field, which in turn will produce an "obsolescence-renewal" cycle. It is only thus that the publication, in subsequent editions, can reflect the dynamic imperative of the schools it describes.

Table of Contents

Page

Preface.....i

Introduction.....iii

Chapter I.....1
Historical and Ideological Background of the Solomon Schechter Day School Movement

Chapter II.....8
Goals and Objectives

Chapter III.....12
The Birth of a School: How Is a School Organized?

Chapter IV.....18
The Birth of a School: Preliminary Meetings

Chapter V.....34
Organizing the Permanent Structure

Chapter VI.....58
The Solomon Schechter Day School and the Parent

Chapter VII.....65
Developing Curriculum Policy

Chapter VIII.....76
Developing a Program of Extra- and Co-curricular Activities

Chapter IX.....83
Planning Psychological Services and a Testing Program

(continued)

Chapter X -- Part A.....90
Developing Policy on Finances --
Sources of Income

Chapter X -- Part B.....94
Developing Policy on Finances --
Expenditures

Chapter XI.....101
Administrative and Record-keeping
Procedures

Chapter XII.....104
Conclusion

Appendices.....105

Bibliography.....149

CHAPTER I

Historical and Ideological Background

I. History of the Day School Movement

The Jewish Day School Movement at-large has been satisfactorily treated by Dr. Alvin Schiff.* Unfortunately, only brief reference is made to the development of day schools under Conservative auspices. The great proportion of the treatment is devoted to an analysis of variations within the Orthodox Day School Movement.

In sum, very little has been written about the history of the day school within the Conservative Movement. This may be so since this Movement is still in the process of making history. Indeed, thorough historical analysis may be somewhat premature. Yet, some historical perspective will render more understandable a number of the unique features of this school system.

II. Origins of Day Schools Under Conservative Auspices

It is difficult (as is the case with so many other Movements) to pinpoint the exact inception of the Solomon Schechter Day School Movement. Even prior to the establishment of the first school under Conservative congregational auspices, children of families affiliated with Conservative congregations were attending day schools under Orthodox or communal auspices. This is significant. Were it not for such "grass root" receptivity, it would be difficult to imagine the development of Conservative day school institutions.

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*The Jewish Day School in America, Jewish Education Committee, New York, 1966.

The Movement did not begin in uniform fashion. On the one hand, the first day school sponsored by a Conservative congregation -- Beth El Day School in Rockaway Park, New York -- which was organized in 1951 under the leadership of Rabbi Robert Gordis, was the creation of a single congregation. On the other hand, Brandeis School, which was founded in 1930, and Bialik School, which was organized in 1945, were independent multi-sponsorship efforts, and were not avowedly part of the common ideological framework until they joined the Solomon Schechter Day School Movement in 1966.

III. The Foundation Schools

It is important to take note of the foundation school experiment. This concept, developed by the United Synagogue Commission on Jewish Education in 1951-52, attempted to structure schools meeting within a day school setting, but terminating at grade two or three, following which the students would then transfer into the regular afternoon congregational school, and continue their general studies in public school. The foundation school served as a "head start" program for students, eventually flowing into an intense and enriched congregational school program.

These schools were guided by a special committee under the chairmanship of Rabbi Hyman Chanover. Curriculum materials were produced, and these are still helpful in the lower grades of the day school.* Though the foundation schools never prospered in number, those founded by Beth Tzedec Congregation in Toronto, Canada, and B'nai Jeshurun Congregation in Houston, Texas, served as the "foundation" on which fully developed Solomon Schechter day schools were eventually built.

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*See items 10-110, 10-111 in the United Synagogue Commission on Jewish Education, Cataloque of Publications, United Synagogue Book Service.

IV. Early Cooperative Efforts and Movement Support

During this germinal period, the Conservative Movement did not formulate a clear policy with regard to day schools. In fact, there were elements within the Movement which opposed the day school. In time, however, the supporters of the Conservative day school gathered strength and momentum. The first successful attempt at cooperative efforts was undertaken by a group of Rabbinical Assembly rabbis in the Queens, New York, area in October, 1955. Under the leadership of Rabbi Ben Zion Bokser and Rabbi Josiah Derby, rabbis and laymen, representing the various Conservative congregations in the Queens area, set the stage for what was to become the Solomon Schechter Day School in Queens, organized in 1956. It was also in 1956 that the United Synagogue Commission on Jewish Education organized the Day School Education Committee, under the chairmanship of Rabbi Josiah Derby. On April 30, 1957, the Commission convened the First National Conference on Day School Education, at the Jewish Theological Seminary. The Proceedings of this conference are recorded in The Synagogue School* and represent the first significant contribution, in print, dealing with the Conservative view of day school education. The major purpose of the 1957 Conference was not to organize a Movement, but rather, to encourage individual efforts and provide assistance to individual schools. In the meantime, day schools under Conservative auspices began to develop in various parts of North America. A trend developed whereby the genesis of the organizational process was cooperative rather than uni-congregational. Thus, in Washington, D. C.; Chicago, Illinois; and Northern New Jersey, the Regional Commission on Education, or the Region of United Synagogue, either undertook directly, or contributed greatly to, the organizational impetus.

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*September 1957, Vol. 16, No. 1.

V. Birth of the Solomon Schechter Day School Movement

A milestone in the history of the Day School Movement, and the Conservative Movement at large, was the First Conference of Solomon Schechter Day Schools, which took place in December of 1965 at the Waldorf Astoria Hotel in New York City. The aim of the conference was to formally structure an Association of Solomon Schechter Day Schools, with the purpose of providing a cooperative framework which would assist all existing day schools, coordinate numerous day school programs, and stimulate the creation of new day schools.* This framework was intended (or "designed") to be an integral part of the United Synagogue Commission on Jewish Education. A set of standards and goals was projected, and today (Fall, 1969), within this framework, are thirty-two schools known as Solomon Schechter Day Schools. Mr. Horace Bier, president of the Solomon Schechter Day School of Northern New Jersey, became the first president of the Association.

A Second Conference of the Association was held as part of the United Synagogue of America's Biennial Convention in 1967. The Conservative Movement at large, in its representative conclave, was enthusiastically introduced, for the first time, to its day school affiliates. At the Convention both Dr. Louis Finkelstein and Rabbi Bernard Segal, in major addresses, paid tribute to the Solomon Schechter Day School Movement.

The Third Conference of the Solomon Schechter Day School Association was convened in March of 1969, in New York City. For the first time, representatives of teachers and parents were in attendance, participating in appropriate special workshop sessions. Among the recipients of Charters was the first Solomon Schechter High School in Brooklyn.

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*See Appendix 1 for a statement on the purpose of the 1965 Conference, by its chairman, Rabbi Stuart E. Rosenberg, vide pp.106-110.

VI. The Solomon Schechter High School

In 1966 a new and necessary area of day school endeavor evolved. Even as the elementary day school was becoming an established part of the Conservative Movement's educational apparatus, it was realized that, in order for the day school concept to achieve its full meaning and impact, it must be projected onto the secondary education level. Thus, under the direction of the chairman, Mr. Joseph Lorch, a day high school subcommittee, which eventually became a full-fledged Day High School Committee, was organized. In response to its direction and initiative, and with the help of laymen and dedicated professionals in the Brooklyn Jewish community, the Solomon Schechter High School of Brooklyn was conceived.

Following two years of planning activity, the school opened its doors in September of 1968 in the new school facilities of the Flatbush Jewish Center. Under the direction of Dr. Hayim Abramowitz, a grade 9 program of general and Judaic studies was developed by the board of education of the school. The unique aspect of the intensive Judaic program is the "double track system" for graduates of Jewish elementary day schools or for graduates of afternoon congregational schools. The "double track" will likely become a standard feature of future Solomon Schechter high schools. The first class was over-subscribed with an enrollment of thirty-one students. An active parent group is functioning and serves as a bridge between school and home. Indications point to continued record enrollments, reaffirming the demands for a secondary school system.*

VII. Projects and Activities of the Movement

The Association, the Day School Committee, and the Day High School Committee, have produced in their wake numerous projects. The Solomon Schechter Day School Principals

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*See Appendix 2A for a statement on goals, and a descriptive news release describing the Solomon Schechter High School of Brooklyn, vide pp.111-113.

Seminar meets twice a year in conferences, analyzing and studying all aspects of day school administration and curriculum.

The Igeret is the medium whereby day schools share experiences and discuss issues. A kit on day school financing, and a manual on funding, developed by Mr. Leo Phaff, president of the Hebrew Academy of Albany, were produced. The Reference Center of the Department of Education administers a special section on day school education, from which schools can draw upon the creative activity of others. The Curriculum Compendium (1966; reprint 1967) of the Solomon Schechter Day Schools provides a summary compilation of curriculum activities of eight constituent schools. Articles on Solomon Schechter day school education appear frequently in Synagogue School and in the newly published parent magazine, Your Child. Reprints of pertinent articles (presently seven in the series) constitute the Solomon Schechter Day School Resource Series. (See Appendix 2B for complete listing of titles and authors.) As a result of the First Solomon Schechter Day School PTA Conference convened in 1968, two PTA Conference Proceedings were published, dealing with all aspects of PTA philosophy, programming, and structure.

Presently, the Day School Committee is reviewing the chartering process for constituent schools, and standards and guidelines are being reevaluated as well.

VIII. The Prognosis

The Solomon Schechter Day School is now an accepted fact in the Jewish community. Future activities will lead in five directions:

1. The creation of new day schools in those communities where they do not exist.

2. The consolidation and strengthening of existing schools.

3. The creation of a network of Solomon Schechter day high schools.

4. The development of curriculum geared to the challenge of day school opportunities, with special emphasis on the Judaic areas and their integration with the general studies.

5. The training of qualified teachers and principals committed to the ideals of the Solomon Schechter day school philosophy of education.

If one were to measure this Movement in its historical perspective, it could be said that within a very brief time a new Day School Movement has been created, with minimal resources, and with virtually no aid from the overall community funding agencies; and it has already made its mark and will continue to make a significant contribution to meaningful Jewish existence on this continent.

CHAPTER II

Goals and Objectives

I. The Day School Idea

Were this manual written a decade ago, a substantial section would have had to be devoted to justifying the very idea of a day school. But much has happened since then. The pluralism of American society is now taken for granted. The old "melting pot theories," by and large, have evaporated. There is a consensus that America would be that much poorer were ethnic and religious groups to merge in a common nondescript background.

It is now generally agreed that the day school not only provides for the individual's development and his unique potential by means of an intensive school system, but, moreover, furnishes for the Jewish community an important source of committed, knowledgeable, and sensitive participants in Jewish life, in all of its variegated aspects. The leadership of the Day School Movement believes that the challenge of the open society which the North American societal norms present makes it not only useful, but actually essential, that the Jewish day school have, as its primary aim, enabling the student "to pursue as his specialty the rich domain of Jewish studies."* However, this view also emphasizes that specialization in Judaic studies should not necessarily be related to "careerism." While the advantages of day school education to one interested in serving the Jewish community, as his vocation, are established, Jewish tradition never surrendered the ideal of the educated layman *per se*. Finally, the adherents of

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*Ben Zion Bokser, "Solomon Schechter Day School Education and the Conservative Movement," Igeret, 3:2 (February 1968); 1-6.

Solomon Schechter day school education assert that "the difference in the degree and the emphasis will be such (from that of non-day school education) that some may argue, and with justice, that a quantitative difference will give rise to a qualitative difference as well."*

In brief, then, the thesis is posited that the day school concept is unique in its very essence.

Since this uniqueness clearly lies in the realm of "positive," its adherents do not conceive of the Jewish day school as either an "escape" from the "open society" or as a refuge from sociological problems within a community.

II. Why a Solomon Schechter Day School?

Even as the notion of a Jewish day school has become accepted, so has the assumption that a distinctive Jewish day school under Conservative auspices is a necessity. Nevertheless, the question is often asked: Could not the day school idea find realization by way of communal or non-Conservative denominational auspices?

The most obvious response would be that this argument transcends the specific matter of day schools and questions the very need of the Conservative Movement itself. Since this need has been already established, an educational system reflecting the aims and objectives of the Conservative Movement in Judaism is sine qua non. The obvious need for ideological self-perpetuation, through the medium of Jewish education, resulted in the rapid growth of the congregational school. The day school is the logical extension of this educational system in the intensive level. (It is not surprising that, even within the Reform Movement

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*Morton Siegel, "What Kind of Child Do We Want to Produce In the Solomon Schechter Day School," Synagoque School, Spring 1967, Vol. 25, #3.

and Yiddish secularist circles, the need for a distinctive day School Movement is being felt.) Aside from perpetuating its own unique philosophy of Judaism, the Solomon Schechter Day School Movement, by its very existence, has enriched and increased the total American Jewish day school Movement. In the words of Stuart Rosenberg:* "What is more revealing, and prophetic, too, is the fact that the majority of the thousands of children now attending these... schools would never have been enrolled in a day school at all if none were available in a spirit of Conservative Judaism."

The Solomon Schechter day school not only has much to say in the specific terms of the Conservative Movement, but, more important, perhaps, in terms of the child. This is most eloquently projected in a brochure describing one of the Solomon Schechter day schools.** "It has been observed that the American Jewish child is a child of many parts, that somehow seem askew. We might add, in terms of understanding his total self, especially his Jewish self, there are dimensions in the picture that are often shallow and bare. It is the aim of the Solomon Schechter Day School to put the child together again, and to place him within a framework which blends the best of both worlds, the general and the Jewish."

To put it succinctly: "The underlying objective of all that is studied and experienced aims at pursuing excellence, in the attainment of knowledge, its appropriate application, and the ability to critically evaluate that which is being learned and studied."***

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*"The Purpose of the North American Conference on Day School Education," Synagogue School, Spring 1966, Vol. 24, #3, 7-11.

** The Solomon Schechter Day School of Nassau-Suffolk Counties, New York.

*** Dept. of Education, United Synagogue of America, May 1967.

The notion of enriching and deepening, in order to be able to contribute to the open society, as an integrated and wholesome individual, has other beneficial implications as well. At the second Solomon Schechter Day School Conference*, which was reported by Igeret**, papers by Dr. Shimon Frost, Aaron Nussbaum, Philip Arian, and Rabbi Harry Kellman, outlined the role of the Solomon Schechter Day School in building meaningful bridges between the schools, on the one hand, and the general and Jewish community, the home and the synagogue, and with Eretz Yisrael, on the other. Thus, the confrontation between the child and the school takes place not only vertically but horizontally as well; not only in time but also in space.

Thus, there are essentially two assumptions underlying the existence of the Solomon Schechter Day School: "The first is that the day school is best equipped to acquaint its pupils with a significantly substantial portion of the large body of the original sources of our religio-cultural tradition. The second is that it can emancipate its pupils from what, to me, is the schizophrenic concept of living in two cultures, of being constantly torn, as it were, between them, and replace it, both in theory and in practice, by the psychologically more wholesome, and philosophically more tenable, concept of living in accordance with a psychologically and intellectually integrated Jewish version of American civilization."***

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*November, 1967.

**Vol. 3, No. 2.

***Simon Greenberg, "The Religious Policy of the Solomon Schechter Day School," Synagogue School, 24:3 (Spring 1966); 3.

Chapter III

The Birth of a School: How Is a School Organized?

I. Introduction

Speak to anyone who has had the privilege of being part of a day school organization process and you will discover that it was one of the most satisfying experiences in the individual's life. Not unlike the birth process itself, one experiences pains and concerns, as well as joyous anticipation. Then, all things having gone well, one watches the growth of the school with optimistic anxiety and "naches."

Ten, and even five years ago, the organizational process might have been a very lonely adventure. Today, this is no longer the case. Those interested in exploring the possibility of launching a Solomon Schechter Day School have at their side the resources of the Solomon Schechter Day School Association, the various day school committees of the United Synagogue Commission on Jewish Education (Day School Education Committee and Day High School Committee), and the professional resources of the Department of Education. In addition, the novitiate can turn to any of the existing Solomon Schechter day schools for guidance.

Reassuring as this may be, the question remains: Where and how does one begin?

II. The Expression of a Need

In articles devoted to the organization of a day school, by William Lakritz and Pesach Schindler,* it is suggested how

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*Synagogue School, 16:1 (September 1957); 22-28.

Synagogue School, 24:3 (Spring 1966); 43-59.

the precise degree of this "need" be measured, by way of a survey. During the past few years, however, experience has indicated that this step is not always essential. At times, the need is so very clear that the "surveys" would be specious, as in the case of a community in which a substantial group of parents come forward in "ready-made" fashion and exclaim, "here we are, let us organize a day school!" Even in such cases where the need is not vocalized, but is known to be pronounced, time-teasing surveys would be unnecessary. Most frequently, it is not a question of ascertaining need, but rather, the need and interest have to be crystallized and focused.

Thus, it is becoming clear that the birth stage of a school, often called the "exploration stage," must be accompanied by a degree of "missionizing." It is usually from a very few parents of potential students, with the support of the local rabbi and educator, that the spark for a new Solomon Schechter day school must emanate.

At the very outset, attempts should be made to bring into the project professionals and laymen alike, who possess an intimate knowledge of the day school and would be in a position to explicate to the non-committed what a day school is; what it does; how it functions; and (not insignificantly) what it is not.

Questions most frequently asked at this stage of organization are:

"Will this school ghettoize our children?"

"How will this school be different from an Orthodox day school?"

"How will the general studies compare to that of the local public school?"

"Shall we structure for a 'full day' or 'half day' kindergarten?"

"What shall be the criteria for admission?"

"Will there be opportunities for extra-curricular programs within the scope of the school's program?" (Music, art, drama, dance)

"What about meals? Transportation? etc.?"

"What goals can we expect the student to achieve in the Judaic program at the end of grade 1?"

Experience has shown that those most antagonistic to the initial suggestion of organizing a day school often become its most enthusiastic adherents, precisely during this exploration and orientation stage. The Solomon Schechter Day School Association and the Department of Education of the United Synagogue of America encourage and assist such initial exploration efforts, and have had some measure of success in convincing the neutral or the negative that the day school is one of the most valuable assets a community has, to assure its future growth. Many of the above questions serve as a focus for intensive discussions, which are education in their own right. Experience has also shown that it is best to bring together a broad representation of the community, in the case where more than one congregation exists. This would involve the rabbis, professional educators, and the leadership, from all United Synagogue congregations in the immediate vicinity of the proposed location of the school itself (e.g., members of the board of education, presidents of the congregations).

An example of a letter sent to rabbis of cooperating congregations during the exploratory stage is included in Appendix 3. Note the manner in which "exploration" and "moving ahead" are integrated.

III. Information-gathering Stage

Even as attempts are made to stimulate interest in the idea of a day school, it is helpful to gather certain information which places these efforts in a more realistic perspective. (Ideally, this information-gathering stage should take place from eighteen to twenty months prior to the anticipated opening of the school.)

1. What are the overall potential resources for recruitment?

   Any child presently in the nursery or kindergarten range can be considered as a potential day school student, since a new day school usually begins with a kindergarten and grade 1. Helpful, though not crucial, is the future growth pattern of the community or locality. This would take into account the birth rate during the previous three years. It is important, however, to understand that one cannot rely merely upon children already in the community. Very often, a day school attracts new families presently not resident in the community. Thus, in a very real sense, the very establishment of a day school creates its own growth potential.

2. The committed core of parents

   An honest assessment of the number of families definitely committed to the day school (deducting 10% as a margin for error) should be made. It is these parents who can serve most effectively as recruitment resources among other families in the community. A study of students enrolled in the day school often indicates that the initial recruitment took place as a result of such parent-to-parent contact.

3. What facilities are available?

   The exploration should also address itself to the facilities available to the day school during the school hours to be scheduled. Local, state (or provincial), and municipal codes, which often posit minimal physical requirements, should also be consulted.

4. What is the projected supervision and faculty required? What is at hand?

   An assessment of potential staff resources should include a listing of all competent professional educators presently available in the community, to whom the day school can turn for part-time teaching

responsibilities. At times, qualified educators and teachers who have "retired" would now be prepared to return to Jewish education on a part-time basis.

Rarely is it the case, in our experience, that a community has no professional resources at all. Yet, if this should be the case, the possibility of "importing" staff should then be considered. This can be done with the cooperation of other Jewish communal and educational agencies in the locality. Thus, the needs of an afternoon congregational school, for example, could be filled along with the needs of the day school, making it possible for a Jewish educator to work full-time in Jewish education within a particular community. It is important to investigate personnel aspects of the day school organizational process at an early stage, since placement procedures and recruitment usually are time-consuming processes.

5. Transportation needs

It is essential to ascertain the encompassing geographic area of the Jewish community to be serviced by the planned Solomon Schechter day school. Since transportation is a major concern, early planning is desirable. Such exploration begins with an inquiry as to local municipal transportation services provided to private educational institutions. Such assistance is often determined by mileage criteria. Where no such transportation facilities are provided, the exploration should take into consideration pooled transportation efforts by parents and/or the cost factor involved in arranging private commerical transportation. Such arrangements must carefully explore standards of safety, adequate insurance, efficient routing, and the like.

6. Finances and funding

Though the initial stages of the day school organization tend to focus on matters other than finances (recruitment, facilities, personnel), it would be helpful for a subcommittee to study the budget of

existing day schools in order to lay the groundwork for financing the day school operation, including the projection of a realistic tuition pattern. Often, the very first question of the inquiring parent of a potential student is: "What is the tuition rate?" The Reference Center of the Department of Education has in its files current budgetary figures and comparisons, available on request.

Moreover, experience has proven that, even in the initial germinal stage, there is a select group of generous individuals ready to express their faith in the day school, in concrete financial terms. (The Solomon Schechter Day School Association is indeed privileged to have one of its leaders, a gentleman from Livingston, New Jersey, pledge a thousand dollar contribution to any new Solomon Schechter day school.) An initial stimulus of this nature encourages the hesitant among the organizers, although the major effort in the area of finances must begin once the actual decision has been made to organize the school.

7. Other day schools?

The exploration stage should also consider whether there are other day schools in the immediate community. One should seek to ascertain whether the local community can support a new day school, in terms of finances and potential enrollment. An existent day school does not necessarily rule out a new Solomon Schechter day school, provided that there is a reasonable opportunity for growth in both the existing and the new school. It would be best to consult with the Solomon Schechter Day School Association, which has had some experience in this area. This is especially so when the Solomon Schechter day school being planned would provide a clear and unequivocal option to the parent who would otherwise not consider any other form of intensive Jewish education.

Chapter IV

The Birth of a School: Preliminary Meetings

I. The Decision Stage

The information-gathering stage (approximately two to three months in duration) should be undertaken and completed, ideally twelve to fourteen months prior to the projected opening of the school. A specific course of action must then be charted.

1. Should the information-gathering prove negative

If analysis of the information gathered clearly points to the fact that the organization of a day school is not feasible, the project, at this time, should be terminated, in an orderly and dignified manner. Explorations can be "successful," though the final results may prove negative in terms of the project itself. Thus, the interested group involved in the exploration should not merely disperse, but rather, gather for a final meeting, in order to analyze closely all of the factors mitigating against the organization of a day school. These should be set down in a report. (Such an analysis should be deposited with the Solomon Schechter Day School Association office.) Conditions in a community change. It would be helpful for future organizational groups to benefit from this experience. No stigma should be attached to an unsuccessful effort. Thriving day schools exist today which were founded after a second, and even a third, attempt.

2. Should the information-gathering indicate an affirmative pattern

If the preliminary investigations indicate that, in terms of student potential and resources, there is a need for a day school, the organizing committee proceeds to the second stage in the creation of the school. This is the stage which is discussed later in the chapter. It deals mainly with the initial

formal organization of the school, and the "founding meetings" involving supporters and parents.

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The Birth of a School: Founding Meeting

I. Planning for the Meeting

The ad hoc group which has thus far sought information now constitutes itself an "action group" and develops the first actual launching meetings.

To this meeting are invited the rabbis; educational directors (principals) of local Jewish schools; representatives of the congregational leadership in the community; interested laymen; and some parents of prospective students (the latter serving as liaison between the founding board of directors and the parent group yet to be organized).

A kit of materials is prepared in anticipation of this meeting, which includes brochures and statements on Solomon Schechter day school education and an agenda for the first meeting.

II. Program of the Founding Meeting

Most founding meetings for Solomon Schechter schools are structured with two goals in mind. The first is orientation. Since it cannot be assumed that all those invited to the founding meeting are (as yet) committed to the Solomon Schechter day school idea, an orientation (or "warming up") session is essential. Approximately one hour of the two hour program should be devoted to this aspect. This unit may be divided as follows:

1. A twenty-minute presentation on the aims and objectives of the Solomon Schechter day school by a member of the Solomon Schechter Day School Association (either a professional or layman) or by a lay leader

of a Solomon Schechter day school recently organized. Such a presentation will deal not only with the positive aspects of day school organization, but should also provide a candid picture of the problems entailed. The presentation is objective and should in no way be projected as propaganda or indoctrination. Questions and discussion would constitute the balance of the hour.

2. The second half of the founding meeting reflects the "action stage" of organization. Listed below is an "action agenda" of actual founding meetings.

III. Agenda

1. The group formally constitutes itself as a board of directors (in formation).

2. The selection of a chairman (permanent or ad hoc).

3. The chairman appoints committee chairmen and delegates tasks, including those relating to:

   a. The board of education and its subcommittee on personnel

   b. Publicity committee

   c. Budget and finance committee

   d. Legal, Constitution, Insurance, and Transportation committee

4. Projection of a timetable for reports to be rendered by these committees.

5. Consideration of a site and appointment of a "site" liaison committee (to articulate between the board of directors of the school and the host congregation or Center).

6. Consideration of a name, and plans for a chartering ceremony (both to be worked out by a subcommittee which will report back to the following meeting).

7. Preparation for a meeting of parents of prospective students.

8. Setting of an agenda for the next meeting, and setting a date for the next meeting.

IV. Objectives of the Founding Meeting: Setting the Stage

In order to achieve all of the objectives of the initial founding meeting, it is best to avoid an in-depth discussion of specific aspects of the school's operation. It is preferable to delegate these studies to the various committees which will report back to the next meeting. Basically, the first meeting aims at effective orientation and the setting up of the policy-making machinery. Often, it is tempting to become involved at this juncture in such matters as curriculum, time schedules, transportation, tuition, and the like, but these details can only be addressed following thorough committee study.

Although each committee should begin its work at once, the publicity and education committees assume immediate tasks. A statement of the goals, and a curriculum outline, are produced, so that parents of prospective students will be intelligently informed, and in order that mail and phone inquiries can be met with an immediate and informative response. Thus, the school, while yet in its embryonic stage, will reflect the image of a "going concern."

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The Birth of a School: Initial Meetings of the Committees

I. Introduction

Approximately a month's time should be allowed between the first (founding) meeting of the board of directors and the subsequent meeting of the board. This will allow for the committees to meet at least twice in order to study their tasks.

II. Board of Education: Who Serves on It? What Does It Do?

To this board should be appointed leading professionals, both in the Jewish and general area of education, and in the ancillary professions such as social work, psychology, college teaching, etc. In addition, a good representation of the rabbis, the local educational directors, and some representation of parents of prospective students is desirable.

The board should meet two or three times prior to the next meeting of the board of directors. The following agenda for the first meeting may be considered:

1. The chairman selects a secretary or recorder for the board of education.

2. A review of the membership of the board of education, and discussion of suggestions for additional members is provided.

3. A definition of objectives: the appointment of subcommittees:

    a. A general studies curriculum subcommittee (including areas devoted to research and innovation).

    b. The Judaic studies curriculum subcommittee and religious policy subcommittee (including areas devoted to research and innovation).

    c. Educational personnel subcommittee (supervision, faculty, and consultants).

    d. Library subcommittee.

The objectives of the subcommittees are to formulate statements regarding curriculum policy, and to outline a curriculum in the grades projected for the time of opening. These committees can turn to the curriculum materials of other Solomon Schechter day schools; published materials by the United Synagogue Commission on

Jewish Education; and the local and state general studies curriculum; to be essential as guidelines in the drawing up of the educational program.

4. Plans for future action:

   a. Recommending a candidate for supervision of the school.

   b. Completion of an outline of studies for kindergarten and grade 1 (as well as other grade(s) planned). (Such an outline, in addition to the Objectives and Aims, constitutes an indispensable item for mass distribution at the first meeting of parents of prospective students.)

   c. Developing plans for a program of parent education, in conjunction with the projected parent organization.

   d. Developing plans for teacher in-service training, and recommending subsidy guidelines for conference participation. The annual and biennial meetings of Solomon Schechter day school teachers and principals, visits to other schools, and intra-school conferences, all play a significant role in the essential process of evaluation and raising standards of performance.

   e. Providing budgetary guidelines for the budget committee, in response to a study based on educational priorities.

   f. Defining educational criteria (see chapter II) to be considered when choosing a site.

   g. A timetable for future meetings, and a specific date for the next meeting.

III. Task of the Publicity Committee: Who Serves on It? What Does It Do?

Members of the publicity committee should be chosen preferably from amongst those whose normal calling and competence is in the field of publication and advertising. Journalists, writers, and "PR" specialists in the community should be encouraged to contribute their talents via this committee.

1. It prepares an informal brochure aimed at recruitment. It assists in the designing of a letterhead, a school insignia, posters, and administrative forms related to publicity. This material should be prepared in time for the first meeting of parents of prospective students. (Sample brochures and forms, as well as form letters, are available in the files of the Reference Center of the Solomon Schechter Day School Association. See Appendix #4 for sample introductory letter to parents.)

2. It develops a regularized news release procedure for the congregational and community press.

3. It organizes a speakers bureau, members of which address synagogue arms and organizations in the Jewish community.

4. It develops the format of a periodic school bulletin for parents and other interested parties.

5. It assists in the publicizing of all school functions, via the mails, advertisement and articles in the press, for preparation of pulpit announcements, etc.

IV. Task of the Budget and Finance Committee: Who Serves on It? What Does It Do?

Potential and established contributors, and men whose occupation is in the fields of finance and accounting are valuable assets to serve on this committee. Professional

fund raisers for local, regional, and national organizations, including the community Jewish Welfare Fund, should also be encouraged to serve on this vital committee.

1. It selects a secretary to record its deliberations.

2. Completes its membership structure.

3. Begins work on drafting a recommended budget:

    a. Draws up a list of school needs. (See Appendix 5 for a sample draft budget.) Ideally, the budget committee should present the projected budget some eight months prior to the opening of the school. Requests recommendations from other committees (personnel, education, library, public relations, insurance, transportation) as to guidelines re expenditures and income.

    b. Recommends a tuition rate, gradations, in terms of the number of children enrolled by family and a scholarship pattern.

    c. Recommends other areas of income and funding (membership plans, Federation support, congregational support, etc.).

4. Sets date for the next meeting, and the future patterns of meetings.

V. <u>Tasks of the Legal, Constitution, Insurance, and Transportation Committee: Who Serves on It? What Does It Do?</u>

(This committee may also be subdivided into the specific categories listed.)

With this committee, as well, the opportunity presents itself to involve broad segments of the Jewish community; in this case, attorneys, insurance specialists, and transportation "experts."

1. It selects a secretary (to be appointed by chairman).

2. Develops and prepares chartering documents for local, state (or provincial) accreditation. (Sample accreditation documents are available from the offices of the Solomon Schechter Day School Association Reference Center.)

3. Develops a formal application requesting a provisional charter from the Solomon Schechter Day School Association. (Sends communication to this effect to Day School Education Committee, 218 East 70 Street, New York City 10021, New York.)

4. Appoints a subcommittee to draft bylaws, or a constitution, for the day school. (Sample constitutions and bylaws are available in the files of the Reference Center.)

5. Investigates transportation arrangements and needs (and studies municipal services to private schools). (See chapter V, section 8, pp. 55-56.)

6. Investigates insurance coverage needs, and studies various site possibilities.

7. Investigates opportunities of federal and state aid to private schools.

8. Sets a timetable for meetings, and a specific date for the next meeting.

Thus, approximately one year prior to the projected opening of the school, the policy-making machinery has been organized and begins laying the groundwork in the essential areas of:

1. <u>Public relations</u>

    a. Recruitment of students

    b. Financial support

2. Educational planning

   a. Developing the central outlines of a program of studies

   b. Engaging a professional staff

3. Administration

   a. Obtaining a site

   b. Legal arrangements (charter, accreditation, insurance)

   c. Transportation

   d. Developing a funding operation

4. Meeting with prospective parents

   This important aspect will now be discussed in some detail.

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The Birth of a School: The First Meeting of Parents of Prospective Students

I. Time-Schedule Pattern

Even as the policy-making and administrative machinery swings into motion, plans are made to convene the first meeting of parents of prospective students. Such a meeting should take place approximately one year prior to the scheduled opening of the school. Only "apparently" is this "too early." Increasingly, parents are "thinking ahead" in terms of registering their children in quality schools. Waiting lists for entry into such schools press the parent to engage in long-range planning. Thus, the new school's contact with the parent should be effected well in advance of actual enrollment. Ideally (as, in fact, occurred in

the case of the organization of one Solomon Schechter day school), the meeting with the parents took place sixteen months prior to the scheduled opening (in June of 1968, for a planned opening in September of 1969). The advantage of utilizing two summers for intensive preparation is appreciable.

II. Means of Contact

The means of contacting parents and publicizing the first meeting of parents of prospective students is five-fold:

1. A personalized letter to each parent who was contacted originally by the founding group, and on the basis of which the exploratory discussions moved to the founding state of the school.

2. A mass mailing to the membership of United Synagogue congregations in the community; parents of children in congregational nurseries; parents of prospective students situated in housing developments; and parents situated on the campuses of the various colleges in (or near) the community.

3. Advertising in congregational and campus publications, the local Anglo-Jewish press, and other media serving the community.

4. Individual contact continued via meetings and the telephone.

5. The display of posters in strategic locations in the community.

III. Location

It is advisable that the meeting of the parents take place at the facilities (or projected facilities) wherein the school will be housed. This will provide an opportunity for a tour of the school and familiarization with its facilities.

IV. Outline of Program

Set forth below is a sample program outline for the first meeting of parents:

1. Introduction of the chairman who, in turn, welcomes the assemblage and provides background information as to the considerations which led to the founding of the school.

2. A representative of the Solomon Schechter Day School Association briefly traces the history of the Movement, its goals and objectives, and the benefit that the new school will derive from being part of the overall Movement.

3. Description of the day-to-day schedule and the curriculum of a Solomon Schechter day school by a principal of an affiliate school.

4. A parent of a Solomon Schechter day school pupil relates the impact of Solomon Schechter day school education upon his child. He attempts to dispel the misconceptions concerning "segregation," ghettoizing, disregard for the general studies, etc.

5. The chairman concludes with detailed information, such as: (1) projected tuition; (2) plans for the appointment of faculty; (3) outline of committees; (4) request for parent involvement in the school process, as well as hopes for a viable parent-teacher organization.

6. It is advisable to have, "waiting in the wings" and available to respond to specific questions, a child psychologist, an expert in the field of general and Jewish education, someone familiar with the ideology of the Conservative Movement, and a member of the board of directors au courant with finances (although these need not necessarily be separate individuals).

The formal presentation should not exceed thirty to forty minutes. The balance of the program should be devoted to questions from the parents.

The "wrap-up" of the program should be an informal collation. At that time, parents will be able to discuss any and all matters with individual members of the panel and/or members of the board. Refreshments should be served. Parents should be encouraged to complete the information cards, which will provide the board with relevant data. A sample Information Card follows:

Sample Information Processing Card

Solomon Schechter Day School of _____

_____ Information Card

Name of interested parent: _____

Address: Street _____ City _____

State _____ Zip Code _____

Telephone: (Home) _____ (Office) _____

Please check appropriate box:

☐ I am interested in the school.

☐ I may be interested; please call me within a week.

☐ I am not interested in the school.

If interested, please complete below:

I wish to enroll my child (name) _____

for the school year 19---, in the _____
(class)

Please send me full registration particulars.

I wish to bring to your attention Mr. and Mrs. _____

_____

_____

who would be interested in enrolling their child in the school.

I would be interested in working on behalf of the school, in the following area:

_____

_____
(Signature)

_____
(date)

V. Materials to Be Distributed

It is advisable that the parents have an opportunity to take home with them additional materials for study. These materials should include:

1. A general statement on the educational philosophy of the school.

2. Information cards (for those who prefer not to complete the card at the meeting).

3. Sample brochure of a Solomon Schechter day school, or a specially prepared brochure for this meeting.

4. A tentative curriculum outline for Jewish and general studies.

5. A listing of personnel, their titles and their professional affiliations, serving on the board of directors (in formation) and the various committees.

VI. Follow-up Procedures

1. Courtesies

Letters of appreciation should be dispatched to all who participated in the formal program. Similarly, a letter should be sent to all parents who indicated that they definitely intend to enroll their child(ren). Such a communication should also include registration forms and other pertinent information related to the school.

2. Follow-through with possible candidates

Parents indicating that they wish to be contacted within a week or two following the meeting should receive a note concerning registration. Should there exist some doubt, an offer of a personal visit to the home of the parent should be extended by the chairman of the Recruitment Committee. (A part-time

secretary, responsible to the chairman of the school project, should be operative at this time, relating especially to recruitment and publicity.)

3. <u>For parents who indicated negative response</u>

In the interest of public relations, and based on the principle that even a "negative" parent is still a potential friend, a note should be sent to such parents indicating appreciation, and expressing the hope, as well, that they might bring the new school to the attention of their acquaintances.

Chapter V

Organizing the Permanent Structure

I. Board of Directors, Board of Education, and Committee Structure

A detailed description of the initial founding of the board of directors, its committees and tasks, has already been set forth in chapter IV (The Birth of a School: Initial Meeting of the Committees). By way of summary, we present a brief outline of the final structure, which also includes a number of committees not mentioned within the context of the founding stages.

1. The board is the legally constituted body responsible for formulating and achieving the objectives of the school. It delegates powers to its committees and professional staff so as to implement the objectives of the school.

2. Membership

   The board should represent a broad spectrum of men and women in the community: lay, rabbinic, Jewish educator, and parent. It is advisable that a lawyer and a medical practitioner be among those selected. The representation should be "universal" in the sense that at least one person from each congregation in the locality be seated on the board. A board of between fifteen to twenty-five members is recommended. This number will allow for broad representation and is not so large as to be cumbersome. Though the Executive (or Steering) Committee must necessarily be composed of members from the board at large, all other standing and ad hoc committees may draw upon individuals who are not members of the board. However, chairmen of the committees should be members of the board of directors. (This formula is employed whether the school originates under the auspices of the congregation, a number of congregations, or as an independent entity.)

3. The board of directors meets at least four times annually at predesignated dates, and additionally whenever the situation requires. During the initial stages of organization, meetings at more frequent intervals will be necessary. Among the major functions of the board are the following:

a. Educational and religious policy

To define and interpret the school's objectives and aims and to design the curriculum in light of these objectives. The board of education and its subcommittees on general and Judaic studies curriculum are the chief policy-guiding agencies of the board of directors in this area. The board of education is also responsible for the formulation of religious policy, and is directed in this area, as well as in the area of Jewish studies generally, by guidelines set down by the United Synagogue Commission on Jewish Education, through its Day School Education Committee. In order to insure that the board of education and its committees will be served by the most competent and knowledgeable individuals (rabbis, educators, and laymen), members are most often appointed by the chairman of the board of education, in consultation with the chairman of the congregational board of directors. It is to be noted that, in some instances, the board of education assumes a semi-autonomous role, adopting a "reporting" policy vis-a-vis the board of directors. To what degree the board of education develops its independence will be determined greatly by the personalities drawn to it.

A well-functioning board of directors will build into its system a pattern of checks and balances. In order to assure the educational integrity of the school, it is advisable that the board of education be allowed a good measure of freedom, free from external interference, so that it may chart a dynamic course of educational planning in the best interest of the student's educational and spiritual welfare.

The board of education meets eight to ten times during the year at predesignated times. The recommended number of members on the board of education should not exceed fifteen.

b. Budget and Finance

To approve or revise the annual budget as developed by the Budget and Finance Committee in light of the school's educational administrative and physical needs.

c. Development

To guarantee the financial stability of the school's current operational needs and to provide the support for the long-range development program as developed by the Funding and Development Committee. Eventually, the growing school will consider self-contained and independent facilities. This committee seeks to develop long-range building plans and the fiscal means to bring this about.

d. Constitution, Charter, Legal, Government Aid, and Insurance

To constitute the school as a legal body and to provide the necessary conditions by which the school will fulfill the state (or provincial) and United Synagogue Commission on Jewish Education charter requirements and standards. In these matters, as well as in all legal procedures, the board will be guided by the Constitution, Charter, and Legal Committee. This committee will also be alert to developments in the area of federal, state, and municipal aid to private education and to the benefits accruing to the school from such assistance. It will relate to all matters involving insurance (on the premises and for transportation). One of the first tasks of the committee is to apply to the appropriate

agencies for provisional chartering and to draft a set of bylaws and/or constitution which will reflect the objectives, aims, and program of the school.

e. Public relations and publications

To publicize the objectives and program of the school to the Jewish and general community. The Community or Public Relations Committee is delegated to produce a comprehensive informational brochure; develop special releases and articles for the congregational bulletins, the local press, radio, and TV; and publish monthly or quarterly bulletins for parents and supporters.

f. Personnel

To provide the school with competent and creative personnel committed to its aims and objectives. To study the need for personnel requirements, to interview and recommend to the board such personnel, is the responsibility of the Personnel Committee. Following the appointment of the principal, the committee will then be closely guided by his recommendations in the selection of personnel. The Personnel Committee is also guided by the board of education with regard to religious and professional standards and criteria which obtain when selecting personnel. The Personnel Committee is also responsible for drafting a Code of Practice for the educational and administrative staff, including salary scales, incentive for professional growth, fringe benefits, sick leave, duties, and privileges.

g. Other committees or study groups

To develop policy and implement procedures in the area of--

-student recruitment and enrollment
-tuition scholarships
-transportation
-medical services
-facilities and plant operation

h. Steering (or Executive) Committee

Since the board of directors is a relatively large group, meeting on the average of four times a year, a smaller group, designated to implement the policy decisions of the board between its meetings, is needed. The Steering, or Executive, Committee assumes this continuous "week to week" responsibility of supervising operation and policy guidance. Consisting of the officers and key committee chairmen, the group meets monthly and at such other times as may be deemed necessary. The chairman of the board of directors heads this committee.

4. One of the most positive features of the Solomon Schechter Day School Movement is the closely-knit relationship among the schools in the Association. This felicitous relationship virtually guarantees that the individual school will benefit from the total body of experience accumulated by all schools. Accordingly, the board of directors should properly be represented on the Solomon Schechter Day School Association Executive, the Solomon Schechter Day School Principals Council, and the Solomon Schechter Day School Parent Executive. A communication to the national office will assure the new Solomon Schechter day school (assuming it has been approved for chartering) on-going representation in the Association of Solomon Schechter Day School Executive Council, the principals seminar, and parent groups.

Regular reports of activities within the Movement should be rendered at board meetings. Members of the board and its committees should participate actively in the various conferences and meetings sponsored by the Association. Experience has shown that such involvement results in a good "yield" of a practical nature to the local school.

II. Selection of Staff

The search for personnel conducted with great care, and unsparing of time and energy, signifies a practical commitment to the future. Selection of personnel for any religious school is central to the school's success. The challenge is that much greater when one considers the objectives that are to be achieved within a Solomon Schechter day school framework. Rabbi Simon Greenberg, speaking at the First Conference of the Solomon Schechter Day Schools, in December of 1965, had this to say: "Our schools are concerned not only with teaching subject matter, but also with developing attitudes and commitments. Obviously, therefore, it is highly desirable to have a staff of teachers for both the Jewish and the non-Jewish subjects, who share these attitudes and commitments...the more important the position occupied by the individual, the more important it is that he be personally committed to the school's philosophy."*

1. Selecting the principal: role, functions, and inter-staff relationship of the principal

a. Introduction

It is most desirable that the principal be the first staff member engaged. This preference can best be understood in light of the unique role played by the principal as "the captain of the team," responsible for effective inter-staff relationship. A school is frequently confronted with negative consequences resulting from "burdening" the new principal with inherited personnel, not of his own choosing. Since professionals, with equal competence, and similar outlooks in terms of philosophy of education, may differ substantially in terms of personality, by being the first staff member to be engaged the principal is afforded the opportunity to assist in choosing a mutually compatible group of professionals.

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*Synagoque School, 24:3 (Spring 1966); 26.

b. Qualifications of the principal

The role of the Jewish school administrator, and his qualifications, have been discussed at some length. In practice, however, the new Solomon Schechter day school principal-candidate does not (and need not) always fit the neat descriptions in this literature. Since a new Solomon Schechter day school has a modest enrollment, this almost always rules out the full time and "ready-made" principal. It is more likely (and feasible) that the personnel committee will wish to seek out a candidate with some administrative background, perhaps even a novice to day school education; but, most important, someone with great potential for developing with the school. Many of the Solomon Schechter day school principals presently in the field began their careers in this fashion and, fortunately, have displayed this aptitude. Perhaps their most distinguished characteristic is their constant concern with continued improvement, innovation, and research.

Most often (as of this writing), the candidate's academic strength lies in the Judaic area. Graduate course work and a degree in general education, however, are most desirable. Preferably, the synthesis of Judaica and general studies which will be projected by the school should also be reflected in the principal-candidate. But the Judaic determinant is indispensable. He should possess a fluent command of the Hebrew language. The candidate whose personality and philosophy of education meet the desired qualifications, but displays weakness in a particular academic area, should not necessarily be ruled out of consideration. Should the candidate be lacking in academic background in the non-Judaic area, he is to be encouraged to engage in graduate and post-graduate work in the appropriate field.

Finally, the principal-candidate is expected to personify in his own life his commitment to Mitzvot, both in the ethical and in the ritual sphere. The informed Jew (and the principal is expected to be such) will not regard these as separate categories, since they are obviously interrelated.

c. How does one seek a principal?

Unless the school opens with a registration of more than fifty students (or unless it is fortunate enough to be able to project a budget incorporating a full-time principal), the principal-candidate will probably be engaged in other work as well. Thus, the following possibilities exist as "sources" from which to find a candidate:

--The host (or local) rabbi.

--The host or local educational director (of an afternoon congregational school).

--A Jewish teacher in an afternoon congregational school who shows promise in terms of administration.

--A Jewish day school teacher who can supplement his work within the community as an afternoon congregational school teacher, youth director, adult educator, etc.

--A post-graduate student in the field of Judaica and Jewish education. Such a candidate preferably should have administrative experience, either in afternoon schools or some other school setting.

In some cases, the community in search of a Solomon Schechter day school principal "imports" a candidate from another community,

who is provided with additional responsibilities in Jewish education in order to supplement his income.

Opportunities and incentives for post-graduate study may attract candidates who would ordinarily not consider relocation to another community.

The ideal candidate should be able to phase out his non-day school responsibilities with the gradual growth of the school. As the school reaches enrollment of between fifty to eighty students, a full-time administrator is most desirable.

The full-time position becomes justified on the basis of increased demand for--

--class supervision

--conference with teachers

--meeting with parents

--guidance with students

--supervision during opening and dismissal phase of the school day

d. Head Teacher arrangement

A final word with regard to the search for a principal-candidate. Should none of the above possibilities materialize, the school then may wish to consider a "head teacher" arrangement. Such a candidate usually is given full-time responsibilities, teaching a class either in the morning or afternoon division, and utilizing the other half of his full-time position for administration. The disadvantage of such an arrangement lies in the fact that, during the teaching session, the head teacher is not free for supervision, meeting with parents, and

responding to phone calls. Administrative distractions conflict with duties related to the class. A classroom teacher properly prepares the classroom prior to the lesson, and this is often the very time when a head teacher will be absorbed in the last minute administrative details. The head teacher arrangement is the least recommended of the options that a personnel committee may wish to consider.

e. Placement agency

Schools seeking a principal from among the categories described above should formally apply to the Joint Placement Commission-Educators Assembly-United Synagogue, 218 East 70 Street, New York City 10021, New York, indicating particulars relating to the position, i.e., scope of duties, description of the school (growth potential), and salary range.

III. Selection of Faculty

The following categories may be instructive re an educational "table of organization" when seeking candidates for the faculty:

--Judaic studies

--General studies

--"Vertical categories" within each of the major headings

--The regular teacher

--The substitute teacher

--The specialist

1. Judaic studies teacher

a. The "regular" member of the faculty

In addition to the basic qualifications common to all faculty members (the compatible personality, a love for the profession, a desire to search and innovate, an understanding of the child's needs), the regular Judaic teacher must, as in the case of the principal, be committed to the ideals of traditional Judaism.

The regular Judaic studies teacher possesses a license from an accredited school of higher learning. The candidate is fluent in spoken and written Hebrew. He should possess an academic background in general studies as well, preferably a B.A. or a B.S. One of the important functions of both the Judaic and general studies faculty will be to interrelate the respective subjects.

In order to develop integrated units of instruction, it will be necessary to devote time beyond normal class preparation. The teacher-candidate should be ready to accept extra classroom responsibilities, such as individual student guidance. The teacher should be ready (hopefully, eager) to attend teacher meetings, principal-teacher conferences, teacher-parent conferences, and special in-service training courses sponsored by the school, the Jewish community, and/or the Solomon Schechter Day School Association. Accordingly, a forward-looking and realistic personnel committee will adjust a teacher's salary to compensate for such additional non-teaching responsibilities as are crucial in the total educational process.

b. <u>The substitute teacher</u>

A healthy class environment and smooth rhythm can be easily destroyed within a short period of time during the absence of the regular teacher. Thus, careful preparations should be made, in advance of the semester, to develop a corps of competent and professional substitute teachers "on call." These are not conceived

merely as "fill-ins." Proper administrative procedure requires all regular teachers to prepare detailed lesson plans well in advance. The role of the substitute teacher, then, is to approximate, as closely as possible, the normal classroom routine. The substitute teacher, in terms of qualifications, differs from the regular teacher only in that he (or she), for personal reasons, cannot devote the full time for regular teaching. In all other respects, both in terms of commitment, personality, and academic background, the substitute teacher should approximate the regular teacher. If possible, a substitute teacher should be encouraged to assume other part-time responsibilities, such as tutorial work, specialist work, and assistance at school functions. In this manner, the substitute teacher will feel more at ease within the total school operation.

c. <u>The specialist</u>

During the early years, Jewish music, art and drama specialists usually are not engaged, due to budgetary consideration; and, instead, specialist qualifications are sought among the regular or substitute teachers. Imaginative schools have structured specialized programs during part of the lunch recess and employed regular teachers with special talents in that category. The United Synagogue School in Toronto, for instance, has adopted a program of one-half hour club sessions during the midday recess. Other schools structure their specialist or informal program as an added period toward the end of the day. In this manner, the income of regular staff members possessing specialized skills can be supplemented. But with the growth of the school, specialist activities should be formalized and staff members in the various areas engaged. Other "specialty" areas include: The Science Club; the Book Review Circle; the Hug Ivri; the library; Jewish Home

Economics; Pre-USY (kadima) Club Leaders; Newspaper Advisor; Advisor to the Student Council.

2. General studies teacher:

a. The "regular" teacher

Aside from the basic qualifications common to all good teachers, the general studies teacher must possess credentials acceptable to local and state school authorities. Some private schools accept licensed teachers from other municipal or state school systems, provided that all other qualifications not related to formal licensing are acceptable. Much discussion has taken place with regard to the "Jewish" factor of a general studies teacher. Accordingly, it may be appropriate to delineate gradations of preferences--

--A general studies teacher who is equally familiar with Judaic subject matter. Some schools have been fortunate enough to engage faculty members who are licensed in both areas. Here, as in the case of the principal, the synthesis of the general and the Jewish world is reflected within the teacher-model. Thus, for example, a general studies teacher developing a unit on the Pilgrims and their search for religious freedom in North America would make more than a "content" comparison between the "exodus" of the Pilgrims from their lands of oppression and the Exodus of the Jews from Egypt. It would be an emotional-synthetic comparison. Care must be taken by the teachers who teach in both Judaic and general studies not to dilute or confuse any particular area (either Judaic or general) in the name of "integrated education." Care must be taken by the "integrated" teacher not to dilute the expected high standard of conversational

Hebrew, as students may tend to lapse into English conversation during the Judaic portion of the program.

--A general studies teacher of the Jewish faith, who is religiously sensitive and ready to become familiar with the Judaic studies units in order to assist in correlating units of instruction.

--A general studies teacher not of the Jewish faith, but who appreciates religious values and understands the unique function of a Jewish day school. Some Solomon Schechter day schools, especially those distant from large Jewish centers, have succeeded in employing very effective teachers in the field of general studies who are not of the Jewish faith but sympathize with the school's program. Thus, when the school may have to choose between a teacher of the Jewish faith, who is so by birth only, and a non-Jewish general studies specialist with high qualifications, and sensitive to an understanding of the religious nature of the school, the latter may be preferable.

b. The substitute and specialist

The principles described above with regard to the substitute and the specialist in Jewish studies apply also in the area of general studies.

3. Consultant

Although the principal is expected to be knowledgeable in all facets of school supervision, he is not expected to be expert in all areas of the educational process. It is necessary for a day school, on a consultative basis, to arrange for curriculum and methods specialists, in the fields of general and Judaic

studies, who will meet regularly with the principal and the teachers, and at times with the board of education and parents. The consultant's role is to serve as an objective "watchdog"in the area of academic achievement, the educational climate, and the general progress of the school.

The consultant is expected to be aware of the latest achievements in his area of specialty and to orient the principal and his staff accordingly. His role also calls for anticipating problems prior to their development, and charting a course of action to deal with these matters together with the principal and the teachers in question.

With the growth of the school, specialist consultants within the various subject areas may be retained, e.g., in the field of science, math, language development, etc. At times, such specialists are available among the parent body and are utilized accordingly. Voluntary consultant services are also drawn upon from the community. However, depending upon the budget, it is still the best course to engage a consultant (instead of relying on "volunteers") on an annual retainer basis, rather than on a per diem basis, so that he may be "on call" and available to meet with the parent group, the board of education, and the teachers.

4. School Psychologist

One of the first staff members engaged, following the appointment of the principal, is the school psychologist. This is necessarily so, since psychological services and screening begin approximately six to eight months prior to the school's opening.

The role of the psychologist is to administer aptitude and other psychological tests to incoming students, and to service the psychological needs of the students (and the parents) on an ongoing basis. Accordingly, the psychologist should be available during the course of the year to meet with the individual students, with teachers, and with the parents, both

individually and in a group setting. In some curricular areas, such as the growing field of sex education, the psychologist plays a key role in the curriculum process (together with the rabbi, the principal, representatives of parents, and medical practitioners). It is evident, then, that the psychologist must fully understand the day school process. (It is not recommended, for professional reasons, that the psychologist be a parent of a youngster in the school.)

5. Recruitment

The Solomon Schechter day school has the distinct advantage in offering employment opportunities on a flexible basis. Thus, both general and Judaic studies female teachers with families, who would not normally be inclined to accept full-time employment in a public school, are in a position to do so in the day school. Similarly, Judaic teachers in the afternoon congregational school will find part-time supplementary employment within the Solomon Schechter day school framework to be most palatable.

Young mothers, often with excellent background and potential, are encouraged to come out of "retirement" and become involved in some phase of Solomon Schechter day school education.

IV. Establishing the Administrative Framework

1. Introduction

A frequently phrased question in the field of education is: "Where does education end and administration begin?" -- the implication being that "desk work" and education are two separate fields and, perhaps, incompatible. The truth of the matter is that there is no separation between administration and education. The implementation of the most profound educational ideas can come about only through the appropriate administrative process. Administration, therefore, is a function of the educational idea and must be treated with as much care as "education" itself.

Who initiates and gives form to this administrative process? It is the principal. In many schools the term "administrator" and "principal" are used interchangeably. This does not imply that the principal assumes the non-creative role of a "paper pusher," since "administration" implies, not bureaucracy, but rather, planning, anticipation, communication, and organization. Moreover, an administrator (as well as a good teacher) learns to delegate authority and to design administrative routines which are implemented by the secretarial staff, volunteers, committees, fellow faculty and (to some extent) students, so that he is not constantly enmeshed in doing himself what requires doing.

2. The principal designs the operation

Among the first responsibilities of the principal is the formulation of a series of educational objectives and their respective administrative supportive tasks. Each sector of the school's operation receives a particular work assignment and schedule. This includes the various committees, especially those most closely connected with the administrative process -- the publicity committee; committee on budget and finances; committee on personnel; committee on constitution, charter, transportation, and legal affairs; and committee on scholarships. Task resumés are designed for the school secretary. Administrative routines are assigned also to the teacher, but with care and consideration, since recent trends tend to diminish a teacher's direct administrative responsibilities, such as completing forms, attendance statistics, and the like. These are gradually being shifted to clerical help.

The key element is adequate records, available for reading reference. The principal designs a file system, which includes a personal (and confidential) record of every student enrolled in the school. These are cumulative files wherein, in a sense, the student "writes his own history." Student and faculty files are to be maintained, completely secure from non-authorized surveillance.

3. The file system and forms

The staff will gain much information in terms of file systems and forms essential to a school operation by visiting with established Solomon Schechter day schools, as well as consulting Reference Center files of the Solomon Schechter Day School Association. Following such a study, it is advisable to design the file and forms system in accordance with the specific needs of the new school. The file and forms system will be modified periodically as the school gathers its own fund of experience. Such a system needs a "home." Consequently, to secure for the school an area of "private domain," it is advisable for the committee studying the needs for facilities to include in the original planning some space, though modest in size, which may be devoted exclusively to maintaining the school's files and supplies, and for conferences requiring privacy. A few additional "helpful hints" may be in order:

--The new school should obtain its own telephone number.

--In order to save valuable time, the school designs forms and form letters reflecting administrative routines. The following have proven to be minimally essential:

--The cumulative pupil record card

--A pupil report card. (Many are especially designed for pre-school, primary, elementary, junior high, and high school classes.)

--A manual for parents, including:

a. A brief history of the school

b. A "layman's" statement on the objectives and goals of the curriculum

c. Description of the administration, principal, faculty, board of education, and board of directors

d. Procedure for registration

e. Procedures for psychological examination

f. Fee and tuition schedule

g. Recommended clothing to be worn at school

h. Weather emergency routine (wherever this is applicable)

i. Transportation information

j. Insurance information

k. Scholarship information

l. School lunch policy

m. Health standards and procedures

n. School guidance program

o. Schedule of conferences for the forthcoming year

p. Parent organization and its program

q. School calendar

--A health record form

--A student interview form

--A scholarship form

--A field trip permission form

--Absence or lateness inquiry form for parents

--Registration acknowledgment form (and a variation of other acknowledgments frequently encountered in school administration)

This list, to be sure, is only suggestive and not intended to be exhaustive or definitive. Samples of the above forms can be obtained from the files of the Solomon Schechter Day School Reference Center, and by communicating with other schools in the Association.

4. Role and function of the administrative secretary

It is the role of the secretary to implement a number of the administrative routines designed by the principal. She is the "caretaker" of the files, monitors the phone messages, expedites correspondence, assists with transportation arrangements, and evaluates the need for minor medical attention to a pupil. (See below for procedures relating to medical care, p.55.) During the first two or three years the school secretary also handles the billing and bookkeeping procedures.

It is advisable that a secretary be engaged at the very outset, at least for three-quarter, and preferably, for full-time duty. This is essential from the point of view of "coverage." The term "school secretary," as employed here, is meant to distinguish this function from those of the usual office secretary, whose assignments deal, in the main, with correspondence, files, and the like. The school secretary frequently performs a vital function in relating to the individual youngster's needs which are not directly connected with the academic sector. She serves as a link between student and parent in the event of contingency situations. (In general, student-parent communications during school hours are discouraged.) A warm personality, a sympathetic and tolerant attitude, are a great asset to a school secretary.

5. Maintenance procedures

The general appearance of a school is essential to a proper learning climate. Though, during the early

phase of the school's development, maintenance procedures may involve only two or three rooms and the office area, the introduction of an appropriate maintenance system will set the pace and the standards to be adopted as the school grows and expands. It is quite in keeping with the precepts of "good education" that some of the day-to-day maintenance functions be assumed by the children themselves. For example, it should not be necessary for the caretaker to arrange desks and chairs at the end of the day and deal with waste not placed in the wastebasket. There are sufficient "professional" maintenance routines outside the scope of the class, e.g., cleaning and washing of floors, care for proper lighting, cleanliness of windows, security of windows and doors, and appropriate ventilation.

What does the embryonic school do to assure this maintenance on a satisfactory level? Usually, the school enters into an arrangement with the host facility in terms of contributing towards its maintenance costs, in proportion to the day school's needs. Normally, this does not involve additional maintenance staff, and the host facility is usually receptive to the proposal that it employ, for these tasks, maintenance personnel already on the payroll. Often, such services are donated, but this courtesy should not be expected as an automatic arrangement.

6. Safety procedures

One of the most important aspects of a school administration deals with safety procedures, including the assembling and dismissal of students; a system of efficient communications; an effective routine for relaying messages; and, finally, a regular pattern of evacuation drills. With regard to the latter, it is imperative that the school, no matter how small its size, conduct regular fire drills, under varying conditions. The experiences of each fire drill should be recorded, indicating the date, the time, and the duration of each drill. (Local fire and police authorities cooperate in designing evacuation drills, and their assistance should be solicited.)

7. Medical care

Among the forms to be completed by the enrolling student is a comprehensive medical questionnaire, providing a medical profile of the student. This profile is updated from time to time. Unusual physical conditions (poor eyesight, hearing difficulties, allergies (or more basic characteristics, such as epilepsy, diabetes, etc.), are brought to the attention of the teacher at the beginning of the school term.

The school provides an area for medical treatment, to contain a cot and a medical supply closet, adequately stocked with first-aid supplies. The school should inquire as to the benefits received from the local municipality and/or state (province) in connection with medical facilities and services. In some instances, a local health nurse visits the school, on a regular basis, at no cost to the school.

It is essential that the school establish a working relationship with a doctor and a local hospital, in the event of medical emergencies beyond the confines of a "first-aid" situation.

8. Transportation

School transportation is a complex matter, but it can be simplified. A special committee studies various transportation possibilities and options, as well as needs, based on the geographic area served by the school. A master plan is then drawn up.

In certain communities the problem is simplified, since the municipality and/or state provides free transportation to private school students, on public vehicles. There is a deadline for submitting applications in order to take advantage of such services. In some communities this deadline is April 15, and in others, as early as March 15. In the promotional literature, this should be emphasized. As in all public transportation for school children, the buses

are not obligated to enter into a home-to-school, school-to-home arrangement. Pre-designated "pick up" and "drop off" spots are arranged. In the case of small schools, public transportation arrangements cover a particular area and service children from a number of different schools.

The transportation picture requires greater study when municipal or state transportation services are not provided.

In a small school, consisting of two or three classes, during the first and second year the parents often effect their own cooperative "car pool" arrangements, but these arrangements should be coordinated by the school. Where parents do transport children on a "pool" basis, it is imperative to provide proper insurance coverage by the parent carrier. With the growth of the school, it is necessary to provide services for students who cannot be transported by car pools. This involves "private carriers." It is imperative that the "reputation" of such private carriers be thoroughly investigated. A committee should make certain that the carrier has proper insurance coverage and that the safety record of the carrier is satisfactory. In some states, private transportation carriers must be licensed, and, in all cases, the bus drivers must meet personal licensing regulations (differing with each state or province). All carriers must be appropriately marked for school transportation purposes.

9. Lunch arrangements

Arrangements for lunch vary greatly, depending upon the size of the school and the policy of the Parent-Teacher Association, which may assume responsibility for this aspect of the school's program.

While the school is still of modest size, the children normally bring their own lunch. However, even at this stage, if the parent association is able to utilize the kitchen facilities of the local host,

they may arrange for the serving of two warm meals during the week. With the growth of the school, the lunch program assumes more ambitious proportions. Should the school acquire its own building, kitchen facilities are included. Both cold and warm meals are served during the week, at an additional cost to the student.

In the event that a substantial school population (sixty to two hundred students) does not meet in its own facilities, the possibilities of renting the kitchen of the host facility and/or its catering facilities should be explored.

The Jewish Education Committee of New York sponsors an Association of Day School Food Services, and publishes MAZON, a periodical dealing with the area of school meals (426 West 58 Street, New York 10019). Whether the children provide their own lunch, or whether they are formally prepared at the school, the parents, the students, and those responsible for the preparation of lunches must adhere firmly to the laws of Kashrut. It is suggested that a section on dietary laws, as they pertain to the school, be included in the manual for parents.

10. Insurance

The committee on insurance investigates insurance needs for the school plant. Coverage should also include student activities away from school. The extent of the liability, the kinds of insurance available, the degree to which the host facility is already covered, and related matters, are all thoroughly explored by the committee.

Chapter VI

The Solomon Schechter Day School and the Parent

I. Introduction

1. Aims and objectives of a parent organization

"Jewish tradition has urged them (the parents) to become active partners in the education of the child. Education, if it remains a theoretical discipline, can become imprisoned in the cell of inapplicability. It is only in the home and community, and not in the classroom, where education is truly redeemed. It is not a coincidence that the biblical imperative of והגדת לבנך ('and you shall tell it to your son' - Exodus 13:8) is associated with Israel's redemption from the travail of Egypt. Neither is it surprising that the parental call of ושננתם לבניך ('and you shall diligently teach your children' - Deuteronomy 6:7) is set forth in a crucial biblical chapter dealing with the over-all responsibilities of man.

'For the Jew, rapport between child and parent was not limited to the occasional heart-to-heart talk, which too often is crisis-motivated. Rapport between parent and child implied consistent education, either directly, if this was possible, or indirectly, via the school as an agent of the parent.

'It is natural, therefore, for the parent groups of Solomon Schechter Day Schools to assume a vital role in the Jewish day school educational process -- as partners in education and as partners in securing its welfare."

This statement, reprinted from The Solomon Schechter Day School PTA Program and Scope of Activities,* accurately reflects the kind of partnership sought within the Solomon Schechter day school educational process between the school, the teacher, the child, and the parent. While the parent can best articulate this partnership as a model within the home, reflecting the ideals taught to the child in the school and applied within the home environment, this partnership can also be articulated through an active parent-teacher association. Upon reading the responses of some fifteen Solomon Schechter day school PTA presidents in the "Compilation,"** it is clear that parent involvement not only brings blessings to the school and the student, but to the parent as well. It is incumbent, therefore, upon the school leadership, at the very outset, even prior to the formal school opening, to organize the parents and galvanize their natural interest in their children's welfare.

"Veteran" Solomon Schechter day schools are having another look at the present PTA programs and evaluating them in terms of whether or not they are fully exploiting the great potential inherent in these organizations. In analyzing the various activities of a PTA organization, it will be evident that the image of a PTA as a fund-raising arm of the school, or the forum for an occasional "tea and cookie" affair, is rapidly fading into the background; and in its place has moved an active and involved parent body. The Solomon Schechter day school parents, many of whom are college graduates, though realizing the importance of fund-raising activities (which by no means are to be denigrated), insist on playing a more creative role within the educational process.

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*May 1968. Available from the Solomon Schechter Day School Association.

**Ibid.

As a result, there is a trend toward greater parent participation in the area of curriculum and co-curricular activities for the students, and parallel study courses for parents. Parallel study also helps to provide the student with a positive parent model.

Finally, by directing parent-teacher programs toward self-education, and thereby utilizing resources within the Jewish and general community, the community in turn becomes acquainted with the Solomon Schechter day school within its midst.

2. Frequency of meetings

The general body meets at least four or five times each year. In some schools, especially where the educational programming is emphasized, monthly meetings are the norm. Smaller study groups meet once every two weeks.

3. Educational programming

Aside from the regular meetings with teachers, at which time an overview of the curriculum is presented and opportunities are provided for personal conferences with the teachers, Solomon Schechter day school PTAs sponsor various kinds of educational programming, such as:

a. Lectures, discussions, symposia, e.g., "Values at home and at school -- do they conflict?"

b. Workshops or seminars (a thorough analysis of a pertinent subject, e.g., "Family communications at the primary, pre-teen, and teenage level").

c. A book and library fair. This program encourages the building of home libraries and self-study.

d. Holiday and Jewish law workshops, e.g., "The rationale of the dietary laws."

e. A theme for the year, e.g., programs devoted to the Jewish arts.

f. Weekly and bi-weekly study groups, e.g., a Hebrew language Ulpan.

g. Curriculum workshop and seminar -- an attempt to study a particular aspect of the school's curriculum, e.g., the integration of Jewish and general materials in the area of social studies.

h. Meetings with staff members of the school, e,g., the consultant, school psychologist, school medical practitioner, principal, rabbis in the community, a representative of the Solomon Schechter Day School Association.

i. Social-educational programming.

In a small school, attempts to strengthen the interpersonal relationships among the parents may lead to the organization of study groups in the homes of parents. It is this kind of an activity which is best suited to welcome and integrate the new parent into the parent-teacher association. Yet, this approach is not always the first kind of contact between the new member and the PTA. Regrettably, the new parent is often frightened into withdrawal and "defense" by being exposed to fund-raising activities, and "put on the spot." It is the educational aspect of the PTA program which appeals to the new parent. They tend to appreciate the value of such a program for themselves and their children. Eventually, the new parent is more inclined to become involved in other activities.

4. Service activities

a. Fund-raising activities

--A library fund, via cards, for all occasions

--Theatre night

--Puppet show for children

--Book Fair profit

--Chamber music concert at parents' home

--Sale of school regalia (school pictures, sweat shirts, emblems, book covers)

--PTA dues (from two to six dollars per year)

--Passover candy sale; fashion show; movie for children

--School dinner and journal, and/or yearly luncheon

--Bazaar; Tupperware sale; redeeming of coupons sponsored by local merchants

--Israeli art exhibit and sale

b. Assisting with the school library

Parents can help with the circulation of books, cataloguing, and maintaining the library.

c. Lunch service

In some schools, especially in the smaller and intermediate size schools, parents assist in providing two or three hot meals during the course of the week. In some instances, parents aid also in supervising the lunchroom activities. But not all schools are convinced that this is the proper course. The entire issue of parent involvement in lunch activities is being evaluated by various PTA groups. Adherents of the system indicate that this allows the teachers the necessary time to meet with individual students, prepare lessons, and (if they teach both a morning and afternoon class) enjoy a period of rest. Similarly, parent preparation

of warm lunches results in a substantial saving to the school.

On the other hand, there is some objection to parent involvement in lunch activities. The "inadvisability" of parent contact with children during the course of the school day, on school premises, is the main argument. Furthermore, the burden of the lunch administration often falls upon a select group of parents, to the exclusion of others. A satisfactory policy has yet to be formulated.

d. The role of the parent in recruitment

One of the most important services provided by parents is the assistance that they can provide the recruitment committee by meeting with potential parents and participating in a school speakers' bureau. The involved and committed day school parent is a most suasive "convincer" of his peers and their children, potential students of the school. One parent listening to another who has already had "experience" constitutes the most effective "selling" equation.

e. PTA publication

An excellent medium of communication is a periodic newsletter providing information on forthcoming programs, on holiday and other Jewish observances, discussing relevant issues, and furnishing an ongoing intimate portrayal of life in the school. (Sample PTA newsletters and bulletins are in the files of the Solomon Schechter Day School Association, available upon request.)

f. National Solomon Schechter day school parent activities

The leadership of various Solomon Schechter day school parents associations has often

indicated the desire to learn from one another regarding PTA activities within the Solomon Schechter family. To this end, the Solomon Schechter Day School Association, together with the PTA leadership, organizes inter-group conferences from time to time. These meetings provide forums for exchange of information and study of mutual concerns.

g. The parent and homework

A frequent cause of misunderstanding between the school, the parent, and the student is the question of homework. To what extent is the parent expected to assist in the homework of the youngster, either in general and/or Judaic studies? How much homework should a school schedule for a student? What can the parent do in order to facilitate homework assignments?

Most educators insist that homework be an exercise in independent study. Thus, the parent would not be expected to provide direct assistance in homework assignments. However, the parent plays a crucial role in providing the youngster with the conditions and atmosphere which make homework pleasant and relaxing. Facilities which offer privacy, an area free from noise, proper lighting, a proper library - all assist the student in making homework assignments a pleasurable routine rather than a burden. The parent should discourage abuse of the phone as a means of communication between classmates in "doing homework assignments." Furthermore, the parent, together with the school, should plan a home routine with definite limitations for watching television, extra curricular activities, and the bedtime hour.

The parent can be most helpful in aiding the youngster who remains home due to illness. The school, together with the parent, arrange a homework routine for the sick child, usually involving the cooperation of a classmate, but to be "supervised" by the parent.

Chapter VII

Developing Policy

I. Introduction

Up to this point the Manual has attempted to deal in the main with aspects of school organization related to the initial process of organization. The emphasis has been placed on the "immediate." However, the day school organization process is not limited to the early years of a school's development. It is an ongoing process which is also constantly evolving. How this process unfolds is determined by policy-making and long range planning. The balance of the Manual will deal with this phase of day school education, in two basic directions:

1. Developing policy in the area of Judaic studies

2. Developing policy for general studies education

   Subsumed in the two sections will be related areas dealing with extra and co-curricular activities, psychological guidance and testing services, and parent and teacher education. An ancillary but vital aspect of policy has to do with pecuniary matters; hence, a third element to be considered will be:

3. Planning fiscal policy

   This section will include discussion of income and expense factors; sources of fund-raising; purchasing policies; building; and other elements of financial management not touched upon in previous chapters.

II. Developing a Program of Judaic Studies

1. Goals and objectives

   The Solomon Schechter Day School Association does not share the view of those who insist that

"hammering out" a complete set of guidelines, goals, and objectives for a new Solomon Schechter day school as a condition prior to initiating the organizational process is absolutely essential. Those associated with education and, specifically, Jewish education, have witnessed stiltifying, and even the eventual demise, of promising projects on the planning board because "all was not ready and in its proper niche." In the spirit of Naaseh V'Nishma, Solomon Schechter day schools (and most day schools in North America) have been organized by those who have felt the need for such a Movement, and followed sound intuition in acting on their convictions.

However, equally objectionable are the uncharted policies of schools which, in the heat of organization, continue to organize and expand, without closely examining and reexamining the very purpose of their existence, becoming meandering institutions without true purpose or perspective. Therefore, it is incumbent upon the school authorities, and specifically, the board of education, together with its professional staff, to develop a philosophy of education sufficiently flexible so that it can evolve along with the functioning school. The school will then assume its proper role as a laboratory, wherein objectives and goals are tested, validated, evaluated, and, if need be, modified or changed. In developing such goals, the school is fortunate in being able to draw upon similar experiences of other Solomon Schechter day schools and upon the creative efforts which have resulted from conferences planned by the Solomon Schechter Day School Movement. Papers dealing with the goals and objectives of the Solomon Schechter day school, and the kind of child that it seeks to produce, have come forth from Dr. Avraham Holtz ("The Rationale of the Solomon Schechter Day School," April 1965, Solomon Schechter Day School Principals Seminar); Dr. Morton Siegel ("Foundations for a Program of Studies in a Solomon Schechter Day School," Fall 1966, Solomon Schechter Day School Principals Seminar; and "What Kind of Child Do We Want to Produce in a Solomon Schechter Day School?" Synagogue School, Spring 1967); and Rabbi Richard

Israel (A Proposed Philosophy for the Jewish Studies Curriculum in the Solomon Schechter School Elementary Grades," Igeret, May 1967).

These, and other statements, need not necessarily be adopted uncritically; indeed, they should not be. They should, however, be studied with care wherever feasible, not to the exclusion of opportunities which exist to develop new departures and innovations. Such intellectual ferment is part of the excitement of being involved with an evolving Solomon Schechter day school. Yet, precedent helps, and consequently an example of a set of goals and objectives developed by a school while it was yet in the process of organization is reproduced in Appendix 6. (This document served as a brief introduction to the school, addressed to parents of potential enrollees, and was distributed at the first parent meeting approximately one year prior to the opening of the school.)

Though it is not the function of the Manual to explore the actual goals in depth, briefly delineated are four principles which should obtain in the Judaic studies program of a Solomon Schechter day school.

a. Judaic subject matter (ideals, values, drawn from authentic Jewish sources) should be brought to bear upon the general studies course. The students should acquire a discipline of applying a uniquely Jewish approach to a current concern. This is thinking Jewishly. It need not be contrived. The Jewish heritage has always applied its most profound talents to universal as well as immediate problems. The problems, real and imaginary, existing between man and fellow man and between man and God in today's society, are those of a self-described "complex generation." Yet, though the externals may be different, the underlying motifs of selfishness, of materialism, and of idealism, of good and evil, have not changed. If anything, they have become more pronounced in their "new garb."

b. Since opportunities for intensive study are provided within the framework of the Solomon Schechter day school (fifteen periods of Judaic instruction of at least forty-five minutes each), the program provides for maximum student skill in reading and oral comprehension, and vernacular conversation ability in the Hebrew language. This makes possible another desideratum, namely, the study of primary source texts usually closed to students in the afternoon congregational schools because of language limitation. The curriculum should provide for a graded and progressive continuum of achievements within this area.

c. The program should implant the love and motivation for personal study. The Solomon Schechter day school environment serves as a foundation upon which the student may build for the rest of his life. Having been provided with both the motivation and the skills, self-study is an achievable ideal.

d. The Jewish course of study cannot be limited to text and exhortation. It should attempt to emulate a committed Jewish community via the creation of actual situations wherein Jewish observance will take place. Co-curricular and extra-curricular activities, then, provide opportunities to apply the values and ideals studied formally within the classroom. Frequent opportunities for the practice of Mitzvot in a natural setting should be provided.

2. Curriculum

The board of education attempts to draw to its subcommittee on curriculum those within the community who, together with the principal, will assist in designing a course of Jewish studies. Rabbis, Jewish educators, and Jewishly committed and knowledgeable laymen serve on such a group.

In designing the curriculum, the subcommittee and the principal should draw from a number of sources, including the Curriculum Compendium of the Solomon Schechter Day Schools (a synopsis of the curricula which are operative in eight Solomon Schechter day schools, which include brief statements of goals in the various Judaic subjects, the time allotted, and the texts utilized). The Solomon Schechter day school curricula are under constant study, both in local schools and on the general scene, via the Solomon Schechter Day School Principals Conferences. Papers dealing with specific aspects of curriculum are to be found in various issues of Igeret and, at times, in The Synagogue School. An example of such a paper is "Teaching Bible to Kindergarten Children of a Solomon Schechter Day School" by Roz Ribner, reprinted from Igeret in The Synagogue School, Summer 1968.

Judaic curricula can also be studied by way of visiting a number of Jewish day schools which have pioneered and excelled in curriculum development. Normally, such schools welcome visitors and are pleased to share their own experiences with the field. (If possible, visitors to Israel should have an opportunity to study firsthand a number of experiments in curriculum design, both within the religious and general sector of Israeli education.) Needless to say, curriculum design must take into account the general literature in curriculum development and the theories which have been set forth by various schools of thought in American and overseas education during the last two decades.

A word about the structuring of Judaic courses. It was once believed that, in order to provide an integrated program of studies, it was advisable to rotate the Judaic and general studies sessions during the course of the day's schedule, on a "sandwich" basis. However, some day school educators view this approach as an artificial means of integration which may, in fact, disturb a psychological "set" when studying a particular area, such as Hebrew language development, where an atmosphere of "total immersion"

is desirable. Thus, it may be inadvisable to break a "pattern" of learning every thirty-five minutes, especially when a spoken second language is involved. The most acceptable pattern may be to structure a Judaic studies program in the morning, while general studies is taught in the afternoon. Preferably, this pattern should be alternated during mid-year, so that both Judaic and general areas of study would benefit from the move.*

In a Statement of Requirements for a Charter of Affiliation (included in Appendix #7), the following requirement is listed concerning the Judaic studies program:

> "The Judaic studies program shall consist of no less than fifteen classroom periods of instruction per week, each period consisting of a minimum of forty-five minutes, with Hebrew as the primary language of instruction. The Judaic studies curriculum shall provide for the teaching of the total Jewish heritage, including religious belief and practices in accordance with the policies laid down by the United Synagogue Commission on Jewish Education."

A series of graded texts appropriate to the needs of the Solomon Schechter day schools has not as yet been developed. Principals have been utilizing and adapting local and Israeli texts for Solomon Schechter use.

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*A paper dealing with "The Integration of Studies in Our Schools" by Aaron Nussbaum (published in Igeret, May 1968) is an example of an initial study in this area. Dr. Abramowitz's Utilizing Hebrew Language Experiences in a Pre-School Program (published by United Synagogue Commission on Jewish Education, Fall 1968) is a new resource in the integration of Hebrew language materials, with all aspects of the nursery and kindergarten program. It should be thoroughly consulted by Solomon Schechter day schools pre-school specialists. Dr. Herman Axelrod's articles in The Jewish Parent, "Integration in the Jewish Day School" and "Correlation of Studies," defend the dichotomized schedule of studies.

It will be one of the major tasks of the United Synagogue Commission on Jewish Education to prepare such texts and materials, modeled to the needs of the growing Conservative day school system.

3. Religious Policy

The Solomon Schechter day school is a religious educational institution. Accordingly, inherent in its philosophy is the aspiration of the Solomon Schechter day school to develop students whose sense of values and commitments will be rooted in the religious context. It is therefore essential that the goals and objectives of the Judaic studies program include explicit objectives dealing with religious values and their concomitant religious observance. Questions of religious practice, meaningfully articulated between the school and the home, should be the subject of careful study.

This is not an easy task. Dr. Simon Greenberg indicates in his paper, "The Religious Policy of the Solomon Schechter Day School" (Synagogue School, Spring 1966) that "there is no universally accepted definitive theoretical formulation of the religious policy of any of our educational institutions." However, Dr. Greenberg emphasizes that "that does not mean that the religious policy of our Movement is, as some would have us believe, hopelessly formless and chaotic."

Thus, a school, through its Judaic curriculum committee, must devote a great amount of effort at formulating a clear religious policy and program within a framework devoted to teaching students some thirty to thirty-five hours per week.

One of the objectives of Solomon Schechter day schools is to develop within the student a feeling for inquiry and to provide him with the tools to pursue inquiry in a meaningful disciplined fashion. Inquiry, however, must take place within a particular frame of reference.

It is therefore the goal of the Solomon Schechter day school to provide an emotional and intellectual frame of reference and an atmosphere saturated with Jewish practices and observances, whereby the process of inquiry develops on a fertile experiential background.

The school is in a position to provide a natural setting where many of the mitzvot are "lived" rather than discussed. Opportunities for daily worship, the blessings at the meals, and the dietary laws, hospitality to visitors, respect for elders and the property of others, Tzedekah, the love for Eretz Yisrael, the responsibility of one Jew to another, Ahavat Yisrael, and standards of honesty (examinations) are only a few of the mitzvot which may permeate the daily atmosphere of a school and classroom. It is important to emphasize, however, that the implementation of any religious program be based on two significant pedagogic principles:

--The attitude of the school and the teacher towards any religious practice (or lack of same) be one of understanding and tolerance, especially when the student is from a non-observant home.

--The actual practice of the mitzvah or tradition must be reinforced with an explanation of its meaning and significance. The observance can not merely be taught within a dogmatic framework of "thou shall" and "thou shall not."

Among the most important contributions that the evolution of a religious policy of the Solomon Schechter day school can effect is to highlight a series of principles and attitudes that are basic to the Jewish tradition. Dr. Greenberg, in his paper, emphasizes two such ideas which should pervade the Judaic and general studies curriculum:

--To develop within the child a sense of wonder and the ability to experience "radical amazement"

(in the words of Dr. Abraham J. Heschel), and to appreciate the magnificent phenomenon of the universe and its inhabitants.

--A sense of gratitude flowing from this experience, out of which a "hopeful, optimistic, and cheerful personality" emerges.

Dr. Abraham J. Heschel (in a paper delivered before Solomon Schechter day school principals during the spring of 1968) formulated a number of basic theological principles that should be taught and experienced in the classroom.* There are opportunities not only to practice the ritual laws but also the ethical mitzvot between man and man. The students, according to Dr. Heschel, in discussing and experiencing theological questions, become ever aware of man's great importance and potential in God's plan. The tremendous responsibility which has been placed upon man is part of God's search for man, who was created in the Divine image.

Thus, the board of education has the challenge before it to develop a system of religious principles and practices which will serve as a foundation for the Judaic studies curriculum. This will involve ongoing study, and in the process, the adult leadership of the school, both lay and professional, will also be involved in personal search. This may very well provide an exciting bonus for the school board member and the professional educator as he participates in this search for meaning. The Department of Education of United Synagogue assists such study commissions by bringing to their attention a body of materials and research related to the area of Jewish day school curriculum. Opportunities for individual student guidance are provided, so that the youngsters who seek personal advice in the area of religious living and thinking have someone to turn to in the privacy

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*Synagogue School, 28:1 (Fall 1969); 1:33.

of an intimate discussion, and are exposed to the understanding of a sympathetic adult. The model to be emulated should be an accessible model. By this is meant a committed and knowledgeable adult who, in relating to the questioning student, is both "available," in terms of time, and "accessible" in that his attributes and aspirations are not beyond the grasp of the child.

III. Policy Planning: General Studies Department

Though the preparations for designing a curriculum of general studies for a Solomon Schechter day school are less complex than those set forth for the Judaic program of studies, careful attention should be devoted to this area. Excellence in the general studies is as vital to the school as a suitable Judaic studies curriculum. There is no attitude of condescension to general studies, and they must not be viewed in any way as secondary or "tolerated." In the great majority of cases, the school, to be chartered by state (or provincial) authorities, is expected to conform to a general curriculum outline prescribed for pre-school, primary, elementary, and secondary grades. But within the general prerequisites there exist opportunities for considerable flexibility and enrichment. A subcommittee on general studies curriculum, recruited from those familiar with public and private school education, should set down the general studies curriculum. It is vital that they, together with the Judaic studies curriculum subcommittee, examine points of contact leading to units of instruction which can be correlated and integrated. Very limited systematic research has been done in this area. (The Goodside and Burack doctoral dissertations on integrating social studies and science units, respectively, are exceptions to the rule.) Opportunities exist for grassroot research performed within the local schools and shared with other Solomon Schechter day schools. Some modest efforts have been made in this area, but a great deal more need be done.

The Solomon Schechter general studies program should seek, whenever possible, to--

--Analyze the Jewish view in discussing issues in social studies or literary materials, e.g., the democratic concept in Judaism; the biblical and rabbinic attitude to conservation of nature and respect for property in general.

--Describe and compare a similar event, personality, idea, or Movement in Jewish history.

It is helpful for the principal and members of the general studies curriculum subcommittee to visit private and public schools in the community in order to evaluate the curriculum and guage achievements.

In many communities, representatives from private schools are invited to serve on municipal and state (or provincial) committees on education studying a particular problem in the field. Representatives of the Solomon Schechter day school professional staff, as well as laymen, are encouraged to seek such opportunities and to participate in and contribute to such projects. Some of these committees or commissions are also linked to legally acceptable municipal, state, and federal aid; and cooperation with such agencies will keep the local schools abreast of both educational as well as fiscal developments.

The Solomon Schechter day school environment encourages responsible innovation. Even as the Judaic studies departments seek to cooperate with the Melton Research Center, implementing programs developed for teaching Bible, Midrash, and Siddur, or with the B'yad Halashon method of teaching the Hebrew language, it is not unusual for a Solomon Schechter day school to employ the Carl Orff method in teaching music; the "ita" method of phonetic reading; the Montessori approach in pre-school learning; the Quisonnaire Method, and variations of the "new math" approach to the teaching of mathematics. Educational technology is employed wherever it enhances a more effective way of teaching subject matter. Our schools, however, seek to avoid becoming servants to educational gadgetry; that is to say, in allowing the tool or technique to overshadow or detract from the objective of the lesson.

Chapter VIII

Developing a Program of Extra- and Co-curricular Activities

I. Introduction

A comprehensive Solomon Schechter day school attempts to provide educational experiences outside the formal classroom activity. Though these activities are usually designated by the term "co-curricular," or "extra-curricular," they are actually a vital link in the total educational program. This chapter is devoted to suggesting a number of possible avenues for informal educational activities which, wherever possible, are integrated with the formal subject matter developed in the class, thus broadening the total educational process and enriching the curriculum. Recently, schools have considered planning the co-curricular activities as part of the overall "Kadima-USY" program (Grades 4-7) and USY or LTF framework. The respective national offices* may be contacted for further information.

II. Music, Arts, and Drama

Opportunities are provided for creative and artistic expression, either within the regular scheduled classes, or as distinct interest clubs (see IV below) in the field of music, plastic arts, drama, and dance. The program allows for each student to be exposed to all of the art areas, especially during the early years, in order to stimulate latent talent and/or interest. During the later stages in the student's development, opportunities for specialization are provided. Activities may be structured-and-project-

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*USY and Kadima -- 218 East 70 Street, New York City 10021

LTF -- 3080 Broadway, New York City 10027

oriented, i.e. (utilizing the arts media as supporting a particular project such as an assembly or a parent program), or unstructured-and-student-centered (employing the media for its own intrinsic worth). When the creative arts cannot be structured with the regular school day, opportunities are found during the hour-long lunch period, at the close of the school day, and (in an increasing pattern) on Sunday mornings.

III. Physical Education

As an extension of the regular physical education program of the school, intra-mural and inter-school athletic activities should be sponsored. The problem of sufficient time for these activities is a challenge to the principal, the board of education, the parent, and the student. The challenge should be met, not only because of "a sound mind in a sound body," but because regular inter-school athletic activities galvanize school spirit as well as provide the opportunity to meet students from other schools.

IV. Library and Reading Programs

All schools encourage reading for assignments and enjoyment. The sound development of a school library and the accessibility of the local community library are essential. Aside from regular library sessions, the school develops "book clubs," "the great book series," and adopts the Honor Reading Program of the United Synagogue Commission on Jewish Education. (For staffing, see p. 52; p. 81.)

V. Interest Clubs

Specialized interest clubs seek to develop new areas of interest as well as to integrate existing personal hobbies into the school community. At times, youngsters who do not excel in formal studies seek positive self-expression in other areas. Thus, the need to provide for recognition and self-esteem within the framework of specialized interest clubs. Stamps, coins, chess and checkers, photography,

Israeli dance, Hug Ivri, science clubs, a school theatrical group, and "ham" radio clubs, are but a few of the many possibilities that present themselves.

A school newspaper and literary journal meet the need of students with a gift for literary expression, and provide an important communications link between the students of the school and the adult community.

VI. The Student Council

As the school reaches beyond the grade 5 level, a Student Council, representing the voice of the various classes, provides a desirable and worthwhile experience in student self-government. Student Council sponsors interest groups and intra-school activities, as well as social action programs. The Council can serve as a helpful link between the administration and student body.

The structure of the Student Council is usually confined to a slate of elected officers and one or two class representatives, elected by their respective classes. Student Council meetings (usually held once every two or three weeks) are attended by a faculty or school administration advisor.

VII. The Assembly Program

The assembly program, wherein both the general and Jewish studies departments actively participate, is a normal feature in a school community. These programs highlight events in the calendar and provide an opportunity for classes and/or co-curricular groups to participate creatively. Events that can only be superficially described in the classroom can be dramatically reenacted within an assembly program. It is important, however, to refine assemblies so that they are geared to a limited age group audience; thus, subassemblies, rather than mass assemblies, are the rule. An excellent example is the annual assembly program of the Hebrew Academy of the Capitol District in Albany, devoted to Yom Hashoa (dedicated to the memory of

the destruction of European Jewry) and described in Synagogue School (Winter 1968, by Philip Arian). Assembly programs are often repeated before the parent group and provide an effective means of parent-school communication as well as developing a sense of pride among the students.

VIII. Field Trips and "Broader Horizons" Programs

In the Solomon Schechter day school the world is an expanded classroom. Visits to museums, concerts, plays, nature trails, and meetings with important personalities within the Jewish and general communities, are regular functions of a school program. These events flow from discussions in class or become the focus of class work and class projects.

IX. Inter-School Programs

Visits to other schools, meetings with underprivileged or handicapped children, inter-school debates, and athletic activities, are valuable in orienting Solomon Schechter day school children to different environments and enriching their personal experiences.

X. Integrating Day School Activities With the Congregation

Opportunities should be provided for Solomon Schechter day school students to meet their non-day school peers within the confines of the congregation, and enjoy activities such as junior congregation and pre-USY (Kadima). In some communities, the Solomon Schechter day school students and congregational school children unite in joint classes on Sunday morning. Exchange visits of day school students to the afternoon congregational school, and, on rare occasions (when the public school does not meet and the day school is in session), for afternoon congregational school students to be welcomed as guests of the Solomon Schechter day school, help to cement a positive relationship between day schools and non-day school youngsters.

XI. Integrating the Solomon Schechter Day School With the Community

Does a Solomon Schechter day school serve only its children? A strong negative reply is given in a paper by Dr. Shimon Frost (in Igeret, February 1968) dealing with the "Integration of the Solomon Schechter Day School With the Jewish Community." A school isolated from its environment cannot fulfill its objectives, since it is also isolated from the realities of life.

Potential points of contact with the Jewish community exist. The school may offer its facilities for community cultural programs. Members of the Jewish community are encouraged to visit the school. The school shares its young "baggage of culture and talent" with the community via programs designed to utilize its various co-curricular enterprises and, in general, by providing volunteer services for the Jewish community. The annual Yom Haatzmaut activity, a visit to the Jewish community's Old Age Home, welcoming an honored guest to the community, participation in the annual Jewish community campaign -- all may serve as a point of focus for day school-community relationship.

XII. Integration With Eretz Yisrael

Many realistic experiences, both curricular and extra-curricular, can be planned to develop a feeling for, and an appreciation of, Eretz Yisrael. Assembly programs, a school adoption program, correspondence with children in Israel, visiting guests from Israel, visits to local Israeli government offices, Yom Haatzmaut programs, participation in local Yom Haatzmaut parades (where these are held), a special Eretz Yisrael bulletin board in the school (highlighting current events), establishment of a school museum of ancient and modern Israeli objects -- all promote a fostering of intimate ties with, and love for, Eretz Yisrael. Within the formal curriculum, primary Jewish sources related to Eretz Yisrael are emphasized. Students are encouraged to speak Hebrew outside of the regular setting. Fund-raising and other philanthropic

projects flow naturally from an Eretz Yisrael environment, and should not be structured as an isolated event.*

XIII. Keren Ami Projects

Tzedaka is a vital concern of all Jewish schools and the Solomon Schechter day school as well. The Keren Ami Fund project allows the students (often through the Students Council) to select a specific philanthropic endeavor of their own choosing. This allows the students to research a particular area of concern in local Jewish or worldwide social welfare. The students who contribute weekly to the Keren Ami Fund then distribute the monies in accordance with their preference of priorities. Often, such contributions are followed through by way of personal contacts between the school and an agency, e.g., servicing of an old age home, the adoption of an orphan home in the local community or in Israel. These, as well as all other extra-curricular activities, are supplemented by appropriate study units within the formal curriculum.

XIV. Staffing the Co-curricular Activities

Student-oriented and student-centered co-curricular activities shall be under adult supervision at all times. Where possible (and where the budget permits), the faculty itself assists as "faculty advisors." In many instances, parent volunteers assume responsibilities for a particular co-curricular project. A parent with specific talents, hobbies, or inclinations, can become the catalyst of a particular interest group or project. The aim of an enrichment and co-curricular program is significant: it provides opportunity for students to participate creatively in moving towards a particular goal, and, in the process, broaden their horizons and develop latent or conscious interests and skills.

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*Philip Arian treats the subject in Igeret, February 1968.

XV. Summer Activities

The Solomon Schechter day school attempts to utilize the summer (or to encourage the parent and students to utilize the summer) in the most educationally beneficial manner. Some schools provide voluntary enrichment and reading assignments. Schools encourage attendance at positively oriented summer camps, especially those incorporating the Hebrew language in their program, such as Camp Ramah. With the development of Solomon Schechter high schools, summer programs in Israel, such as the USY Pilgrimage and the Ramah Seminar, offer constructive opportunities for "productive" summers. Nor is the "sleep-at-home" summer camp to be ruled out. Camp Giva, an enterprising Hebrew-speaking summer day camp in the Albany, New York, vicinity is an excellent example of enriched summer program, integrating both day school and afternoon congregational school students. For junior and senior high school students, the Summer Honors Reading Program in Judaica (developed by the United Synagogue Department of Education) encourages young people to broaden their perspectives through enrichment reading.

Chapter IX

Planning Psychological Services and a Testing Program

I. Introduction

Of vital concern to the educational process is a system of psychological and achievement tests for the individual and the group. North American education has come a long way since the period following World War I, and once again in the early 1930s, when, in the heat of enthusiasm for individual and group testing, fantastic claims were made for the ability of the test to categorize individuals and groups as possessing specific abilities and aptitudes. Often, students were arbitrarily evaluated on the basis of these test scores, and the infamous "cut-off points" was applied. Subsequently, psychologists and educators took a "hard look" at the testing process and arrived at a number of significant conclusions, which have a bearing upon the subject as it relates to the day school.

1. Tests, whether achievement or personality, whether group or individual, imply and suggest rather than assert. All tests have built into their very construction "Reliability Co-efficients" and "Standard Error of Measurement." These terms indicate that any particular test score cannot be evaluated in absolute terms, but must take into consideration a predictable measure of error and unreliability, due to many complex variables. Thus, it is best to speak of a "range" rather than a test score.

2. The evaluation of individuals and groups in the area of personality, achievement, or aptitude, is never made on the basis of a test score alone. Test scores comprise only one element in the evaluation process, though a very helpful and important one. In the light of this "caveat," what role is projected for "testing" in the day school?

II. The Aim of Testing

1. Placement

To place pupils in classes, sections, or groupings, in accordance with their knowledge or skill in a given subject area.

2. Diagnosis

To diagnose a pupil's weakness and/or gaps in knowledge and skills. Diagnosis helps in pinpointing the particular area which requires remedial work.

3. Assessment of change

In order to assess a particular teaching method or element in an instructional program, a "before" and "after" comparative testing procedure is constructed, which guages the progress made in a subject area or group of subjects.

4. Prediction

In order to predict a pupil's chances for success in the following year or future years, in a given academic area, i.e., language, arts, math, science, the creative arts.

5. Evaluation

In order to evaluate the total school and its general progress, achievement tests are used throughout the school program, most often in "group" types of examinations. Among the most known school-wide and class-wide group testing, on all grade levels, are the Stanford Achievement Tests and the Metropolitan Achievement Tests. The Otis-Lennon Mental Ability Test is another example of an instrument which furnishes the teacher and school with a survey of the general ability of the students in a particular class. The school psychologist plays an important role in designing a comprehensive testing program for the school.

III. Individual Psychological Testing

Most Solomon Schechter day schools, in addition to a year-round group testing program, utilize individual testing by the school psychologist in order to place and screen incoming and transfer students, both in terms of intellectual ability as well as emotional stability. These tests, together with an interview of the student and his parents, help the principal in assessing whether a potential student is a suitable candidate for a Solomon Schechter day school. There are many misconceptions about these screening tests. They are not utilized in order to select a pre-screened "elite." In their most positive terms, these tests aim at aiding in the discovery and the development of human talent. As a negative corollary, such tests do indicate severe emotional problems or obvious intellectual deficiency. The principal and the psychologist then decide whether admitting the potential student so characterized would be educationally and/or emotionally detrimental to school, student, or both.

Individual testing is also employed in the event that a particular problem develops during the course of the school year and when a comparative analysis is necessary.

IV. Resources for Testing and Measuring

1. General studies

For group and individual achievement tests it is best to consult the school psychologist, who will structure a comprehensive testing program for the school. An excellent aid in assisting teachers, principal, and parents to better understand a testing program is the Test and Measurement Kit, prepared by the Educational Testing Service in Princeton, New Jersey 08540.

Individual tests are administered by a trained psychologist. Group or class tests are administered by the classroom teacher, under the supervision of the school psychologist.

2. Testing in Judaic studies

A national day school testing program has not been devised, either in the area of general ability and achievement, or in a particular subject area such as the Hebrew language, Bible, Jewish history, prayer, and Jewish law. The National Curriculum Research Institute, associated with the American Association for Jewish Education (101 Fifth Avenue, New York City 10003) has standardized a series of tests in Jewish history, the Hebrew language, and customs and ceremonies. The Jewish Education Committee of New York has also prepared achievement tests in Jewish life and observances, Jewish history, the Hebrew language, and in Bible. These tests, however, have been standardized for the afternoon congregational school and the Sunday schools of the Reform synagogue. Some day schools have adapted these tests. Most, however, have begun to construct their own tests by developing a scoring system and norms unique to their schools. If the school is to evaluate its own achievements, and those of its students, it must not only measure the test scores with those of other schools, but, more important (especially when the individual student is concerned), in relationship to the particular school norm.

New Solomon Schechter day schools should request sample test forms in various subjects and grades that have been developed and refined over the years by veteran schools. These are most readily available at the Solomon Schechter Day School Association office.

3. Classroom management assisted by testing and measurement

As indicated previously, tests are very helpful in assisting the principal and teacher in placing students in particular groups and classes. The most recent trend in general education is to allow the student to work on his own level within a particular subject area. There are differentials in aptitudes

for various subject matter among pupils; and it is now clear that someone who excels in language development and may be working on a grade five level in that area may function on a grade three level in mathematics. Testing and evaluation play a key role in developing an understanding of these differentials.

The sociogram is a very useful instrument in evaluating the social relationship of children within a class. The field of sociometry includes not only evaluation, but therapy and intervention, through supportive steps taken by the teacher in accordance with well-known classroom management principles. Teachers in Solomon Schechter day schools should become familiar with this technique. A child's academic status is often related to his social status and self-image.*

V. Guidance Opportunities

Students in Solomon Schechter day schools should be cognizant of their potential as individuals, and not merely as anonymous cogs in a school system. Regular guidance sessions with a teacher, principal, or (in a larger school) guidance counsellor, are essential. Such discussions normally lead to better self-understanding by the student. However, it is important that such individual guidance sessions not be crisis-oriented (i.e., take place only in the event that the student finds himself in trouble). For, if this is the approach, the student will come to misinterpret a guidance session as a "dressing down." Individual guidance should assume a normal pattern of school procedure and not be looked upon as the "unusual."

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*See: Northway, Mary L., A Primer of Sociometry, Toronto, University of Toronto Press, 1952.

VI. The Solomon Schechter Day School and the Jewish Community: Partnership in the Area of Psychological, Social, and Family Services

The school board and the principal should be aware of the development of cooperative possibilities between certain Jewish community social service agencies and Jewish day schools. Professional Jewish communal social, welfare, and psychological services are made available to local Jewish day schools at a substantial financial saving to the school. In such instances, the agencies are serving the individual and family psychological needs within the partner school. In Toronto, such a forward-looking joint program is in effect. The school leadership should investigate such projects with the local Jewish welfare service agency.

VII. Policy Planning for Teacher In-Service Training

Solomon Schechter day school teachers in both departments should participate in a program of self-evaluation. The most effective approach to such self-evaluation is ongoing involvement in Professional Growth programming. There, one becomes aware of developments and trends in the field of education, both methodological as well as content-wise.

In the area of Judaica, Solomon Schechter day school teachers may take advantage of Professional Growth programs sponsored by the local community, within the school proper. Some schools sponsor joint teacher-parent educational programs, which also foster a better understanding between teacher and parents. Teachers in the general studies area should take advantage of the many specialized and general courses sponsored by the national, state (or provincial), and local school systems. Professional Growth also takes the form of graduate and post-graduate study in the field of Judaica and general education.

The board of education and the personnel committee, in structuring a salary scale, should not only consider years of service, but should provide incentives for educational achievement and growth as well.

VIII. Parent Evaluation: Providing Educational Opportunities for the Parent

As in the case of the teacher, the parents can also assess their role as a day school partner by being exposed, on the adult level, to subject matter and issues discussed in the classroom of their child. The Solomon Schechter Day School PTA, in consultation with the principal, should develop a series of educational programs for the parent as an important part of the total PTA program.

Chapter X

Developing Policy on Finances

Part A: Sources of Income

I. Introduction

"Im Ein Kemach, Ein Torah." This truism, from Ethics of the Fathers, appropriately brings us to the next phase of this manual. Long ago, when society was much less complex than it is now, it was already recognized that proper education was dependent upon generous material support in order for it to function properly. Society may have changed, but this basic factor has not. Financing a day school presents a great challenge to its founders and organizers; and, eventually, to the parents and supporters of an evolving school the challenge transcends the mere question of "raising money." In order for the professional educators and the board of education to plan a sound educational program, they must be free to concentrate on their tasks without being diverted by financial and other material concerns. Similarly, the parents, who often take on an unusually heavy share of the financial support of the school, cannot be expected to "cover" more than fifty or sixty per cent of the operating budget (and much less of the capital investment budget, should a school also be involved in expansion and/or acquiring facilities of its own). A day school, if it maintains an open enrollment policy, which is the case in all Solomon Schechter day schools, is, in effect, a Jewish communal enterprise. Paraphrasing an old cliché, if Solomon Schechter day schools, or any other day schools, for that matter, were not created, the Jewish community would have to create them. Increasingly, therefore, in addition to those directly benefiting from a Solomon Schechter day school, the Jewish community, both local and regional, as well as the United Synagogue community, will have to become a partner in supporting the day school. This

chapter, in essence, will reflect three documents which discuss a number of approaches to funding in depth.*

The first document is an article which appeared in Igeret (February 1968) by Mr. Leo Phaff, entitled "Financing the Solomon Schechter Day School." (Though some aspects of this paper also deal with outlay categories, and should logically have been shifted to the next section, in order not to destroy its unity we are reprinting it in full.) Enhancing its value is the fact that it guided successful and systematic financing of the day school in Albany.

The second document is a summary of broad discussions on day school financing. Once again, Mr. Leo Phaff is the author, and the contents reflect actual experience.

The third document describes a creative, exciting departure from the normal pattern of financing and fund-raising. It describes the successful experiment (at the time of printing, in its third year) of the Solomon Schechter Day School in Washington, via its "Decalogue Project," combining the highest standards of art form, genuine education, and successful fund-raising.

While these statements are instructive, it may be well to observe that the materials are suggestive and certainly not definitive or all-inclusive, since local circumstances may preclude a total or automatic application of the guidelines presented.

It may be in order, as well, to read these documents in the perspective of the following introductory comments re two crucial areas in Solomon Schechter day school fiscal policy:

1. What determines the tuition fee pattern?

    a. The rate of tuition in other day schools in the community.

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*See Appendix 8A, 8B, and 8C.

b. The projected budget of the school, and whether or not this budget includes capital investment expenditures.

c. The grade structure of the school. (The per-student expenditure increases as the grade structure moves higher. Thus, junior high and senior high per-student cost should be reflected in higher tuition income.)

d. The total school and individual class population. The per-student cost in a class varies considerably if there are twelve students enrolled or twenty-two students in that class.*

To document this variance, during the 1967-68 school year, ten Solomon Schechter day schools reported tuition fees which ranged from $550 to $1000 per year. (In five of these schools, lunch was included in the fee. Transportation was not included, or was irrelevant, since the city provided free bus transportation.)

2. <u>The role of the Jewish community</u>

Recently, the regional as well as national Jewish community had become more aware of and concerned with the financial needs of its Jewish educational institutions. Increasingly, through direct grants or indirect services (vide: chapter on psychological services, p. 88), the Jewish community is contributing to the financial viability of the day school. Much remains to be done in this connection, and it is incumbent upon the Solomon Schechter day school leadership to use its influence within the community in order to direct needed funds from the Jewish communal

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*However, rates cannot, and should not, vary from class to class, based on numbers enrolled, since this would impose an unfair "penalty."

income into a central fund for day schools, and/or a direct subvention from which the Solomon Schechter day school will benefit. In this respect, it is important for the Solomon Schechter day school to conduct an ongoing campaign of public relations within the community, and project itself actively into Jewish communal activities as part of this approach. (Previously in this manual, mention was made of Solomon Schechter day school participation, both on the adult and student level, in United Jewish Appeal fund-raising, developing service projects for Jewish communal welfare agencies, etc.)

In developing a "case" for Jewish communal funds, the approach would depend on the community. Communities such as Cleveland, Philadelphia, Chicago, and Toronto, have a history of communal support for local day schools, irrespective of their ideological affiliation. The largest community, New York City, has a notorious record of day school support, limited to very nominal indirect service contributions. Chances are, however, that future years will see an increase in direct subsidies as part of an effort of Jewish communal agencies to give more attention to all educational efforts within the community.

The school, in preparing its request, independently or in concert with other day schools in the community, would do well to prepare a "fertile background" in the following manner:

a. Attempt to "involve" communal leaders in day school affairs, i.e., membership on the board of directors, invitation to address the parents or the school leadership, visit to the school.

b. Develop a well documented brief, depicting the fiscal picture; future growth pattern anticipated; a profile of the student and parent background (emphasizing the "open" enrollment factor, i.e., that, in fact, a Solomon Schechter day school serves a cross section of the entire Jewish community).

c. A school newsletter aimed at "telling the story," written for community interests. Similar "news" stories and school profiles highlighted in the local press, radio, and television.

d. As mentioned briefly above, student involvement in Jewish communal affairs (which obviously has great implications beyond making an impact upon the community) may include:

--Participation of classes and special interest groups (i.e., choir, dance, and drama groups) in community affairs.

--Participation in social action programs sponsored by the community (i.e., Russian Jewry, Israel, Holocaust memorial commemoration).

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Part B: Expenditures

I. Salaries

The usual categories of salary expenditure include salaries for the--

--Principal

--Teacher

--Consultant

--School psychologist

--Specialist

Most Solomon Schechter day schools apply two criteria in determining the specific salary scale and rate of fringe benefits for personnel:

1. The scale and benefits should be comparable at least to those which obtain in other day schools in the community, and, in the case of general studies teachers, comparable to the public and private school systems.

2. There should be no inequities between salaries offered to teachers in the general studies department and those in the Judaica department.

3. In all of the above, the expenditures must include a percentage for payroll taxes. These taxes will vary, dependent upon the community, and include federal, state (or provincial), and, in some cases, municipal taxes. They also include fringe benefits deducted from the source of salary. In order to provide both security and working incentives, schools offer health and life insurance, as well as participation in pension plans.

4. Professional growth programs, sponsored by the United Synagogue Commission on Jewish Education and the Melton Research Center; the Solomon Schechter Day School Association seminars; the local bureau of Jewish education institutes; supervised study at a teachers institute or some other higher school of learning; and seminars sponsored by the local school itself-- all qualify in the category of "professional advancement" and should be reflected in the incentive program. Moreover, the budget should include travel and registration costs for professional advancement, so that both principal and faculty will be encouraged to participate in courses and conferences. Indeed, it may even be to the advantage of the school to provide funds to retrain certain members of the faculty in an area of specialization, so that certain teachers can assume specialist responsibilities.

II. Substitute Staff

The budget should provide for substitute teachers' reimbursement. The sum included is based upon the expenditures for substitute teachers during the previous two years and prorated to the number of teaching sessions projected for the fiscal year. In the case of a new school, the Association provides experiential data from similar schools elsewhere.

III. Secretarial Staff and Fringe Benefits

In addition to the normal secretarial staff, provisions shall be made for additional help during peak periods, i.e., registration, school closing. (Payroll taxes for permanent and temporary help must be included in the initial projection.)

IV. Salaries and Fringe Benefits for Maintenance Personnel

In a small school, using congregational or Center facilities, these costs may be nominal, since personnel already employed by the host institution will be utilized. Nevertheless, the budget shall provide for defraying the cost involved proportionate to the maintenance needs of the day school. (In such cases, the fringe benefits are already being paid by the primary employer.) Should maintenance services be donated by the host congregation, the cost item would nevertheless appear on the expense column, with the donation of the services appearing on the income column (normally referred to as a "wash out" item).

V. Clerical and Office Supplies

This item in the budget includes telephone, correspondence materials, miscellaneous office supplies, mailing, and printing. (Some budgets include the depreciation of office machinery if owned outright by the school.) A close inventory control of office supplies at hand should be maintained in order to avoid undue waste, quite common in a school operation.

VI. Publicity and Advertising

The preparation of a brochure, the publishing of a school bulletin and newspaper, and advertising in the local press are projected for this line in the budget.

VII. Educational Supplies and Materials

1. This "budget line" includes texts and workbooks for students, materials for teachers, books for the library, and testing materials. Most schools require that texts be returned by student and teacher at the close of the school year. The average life span of such returned texts is three years; and the cost, accordingly, can be amortized over this period. The introduction of new texts prior to the completion of a three year cycle will necessarily increase costs. Grants and/or loans to subvent purchase of texts and materials are provided by federal, state, and municipal school systems, varying from locality to locality.

2. Teaching aids and educational technology are subsumed in this category. This "line" is receiving increasing attention in school budgets. Tape recorders, overhead projectors and transparencies, films and film strips, television equipment, records and tapes and language laboratory equipment, and yet additional types of "educational hardware" are becoming available in increasing quantity.

VIII. Co-curricular Equipment and Materials for the Specialist

This category includes art and craft materials, outdoor and indoor play equipment, toys and athletic equipment. This item in the budget may be divided between capital equipment, which can be amortized over the life span of the equipment, and such items as arts and crafts materials which must be purchased annually and, hence, represent a perennial item.

IX. Project and Enrichment Expenditures

This includes transportation to special events, cost of admission, etc., i.e., museum, theatre, concerts, exhibitions.

X. Medical Equipment

In some communities certain medical equipment may be obtained on loan from the municipality. The budget includes outlay for medical items which cannot be obtained in this fashion.

XI. Food and Transportation Subsidies

This is an optional item in the budget, dependent upon the local situation. Some schools subsidize part of the food and kitchen costs as well as transportation costs. The federal government, through the states and municipalities, provides some subvention (as in the case of New York City free bus transportation) if the student lives within a particular geographic perimeter with the school at its core. Some federal allocations are also available for the lunch program. Where transportation and lunch costs are substantial, the school will charge a separate fee to the parent, independent of tuition fees.

XII. Maintenance Cost

If the school is housed in rented facilities, this line would include rental, heat and utilities, repairs, insurance, and cleaning supplies. Even when the host facility contributes these items, they should appear in the budget, in order to establish a realistic cost factor. The contribution would be listed on the income side of the ledger.

In rented facilities, the school (tenant) may need to purchase new furniture (in order to provide proper size desks or to invest in a science lab or library facilities that may not be provided by the host building). In such cases, the operating budget indicates only the cost of depreciation of the furniture.

If the building is owned by the Solomon Schechter day school, the maintenance cost is entirely absorbed by the operating budget and constitutes a major line. In one Solomon Schechter day school, for example, the initial investment in maintenance supplies alone amounted to some $20,000! In owned facilities, the budget will also include such items as mortgage payments, amortization, taxes, and other "owner" charges.

XIII. Yearly Audit and Legal Fees

While the cost of a yearly auditing can be estimated in advance, since it is a constant, legal fees are not; and, accordingly, are included in a contingency fund (see XV below).

XIV. Dues and Publications

This item would include dues in the Solomon Schechter Day School Association ($25 or 25¢ per student per year, whichever is greater). Subscriptions to publications should also be anticipated within the budget.

XV. Contingency Fund

Five per cent of the expense column of the operating budget should be set aside for unanticipated expenditures. At the end of a given fiscal, the unexpended residue of the contingency fund should be reinvested in a "revolving fund." Some schools invest their "remainder" in a building expansion fund.

XVI. Building Fund

Building or expansion funds are not included in an operational budget. A separate account for such funds prevents their being utilized in operating procedures. A school

actively engaged in building should provide a periodic report, identifying sums accumulated in a building fund, the interest accumulated, the anticipated scope and cost of the project, and the target date for groundbreaking and completion.

Chapter XI

Administrative and Record-keeping Procedures

I. Introduction

In a school operation, records are not merely a reflection of administrative routines. They are, in fact, legal documents. It is essential, therefore, that all official records, whether they concern the student and his activities in school, communications between the parents and the school, records of official meetings (the board, its committees, or meetings with teachers and parents) be meticulously documented, organized, and filed for easy access. While "accessible," records are to be treated as confidential. In the case of forms and record cards, a standardized system of marks and remarks is developed for easy reference. The record system is, in a sense, a two-dimensional reflection of the school itself.

II. Registration and Its Process

Publicity and promotion shall be so planned as to facilitate early registration procedures. Early registration provides the school with an opportunity to plan ahead, especially with regard to the difficult area of personnel acquisition. Ten to twelve months prior to the opening of the school year should trigger the promotion and registration procedure for the following year. Such planning provides interested parents with an opportunity to visit the school, make appropriate transportation arrangements, and allow for proper processing of the students' application and psychological screening. It is essential that registration procedures operate during the summer as well, since "last minute" inquiries often materialize during that period.

Registration procedure normally includes:

1. A parent-principal meeting, at which time the philosophy of the school, its standards and its expectations (of both student and parent) are discussed. Such a meeting often is supplemented by a guided tour of the school facilities.

2. The completion of basic registration forms, including medical data. (Sample copies are available from the Association offices.)

3. Making the fiscal arrangements.

4. Making the transportation arrangements.

5. Making the meal arrangements.

6. Setting appointments with the school "psychologist" for the beginner student (if this is the policy of the school).

7. A student-principal interview, in the event that the student transfers "in" from another school.

III. Attendance and Grading Records

Meticulous records of attendance and academic progress are standard in the well-functioning school. These records are utilized, not merely for "recording," but in order to alert the teacher to possible problems with the individual student. Erratic attendance, for example, may signify a situation in the home, which, in turn, may affect school performance. Poor school work, in turn, may reflect in poor attendance. Records, therefore, are a barometer of the total student, and prove helpful in a program of planned guidance.

IV. Bookkeeping Procedures and Bank Dealings

The guidance of an accountant and bank officials should be utilized in developing procedures and methods appropriate to the needs of an orderly and efficient fiscal operation.

Opportunities exist to utilize the voluntary services of the parents in related professions. These procedures should be evaluated periodically and recorded for the benefit and orientation of new personnel.

V. Inventory Analysis

A school acquires an expanding inventory of goods and materials. Office machines, teaching equipment, textbooks, etc., should be checked regularly and listed on an accumulative inventory sheet.

VI. Health Services and Facilities

A complete health record of each child is maintained throughout the student's enrollment in the school. Comprehensive medical forms are completed by the students at the time of registration. This record is updated periodically. Local codes often dictate a school's medical operation and its record-keeping system.

The school seeks to maintain insurance coverage for activities both on the site and away from the building. The insurance file should be reevaluated regularly in order to be certain that appropriate coverage is provided.

Chapter XII

Conclusion

In essence, this manual should have no "conclusion," since it actually represents a beginning. The contents, while hopefully useful, do not pretend to be exhaustive or definitive. Each day, in day school organization and operation, yields new data to the growing body of experience. Moreover, an approach recommended in one particular situation may not function in another. Times change, and a dynamic society accelerates this change. Thus, it is hoped that this manual will be utilized as a fermenting agent, in the ongoing search for self-improvement as the school works at improving others. It is the aim of the Solomon Schechter day school to make a positive and beneficial impact upon the child and his society. It must therefore maintain and sustain a process of constant self-evaluation. If this document will contribute toward that end, it will have achieved its purpose.

Appendices

Table of Contents

Page

1. The Purpose of the Conference.....106

2. Introductory Statement, General Goals, and Descriptive News Release of the Solomon Schechter High School of Brooklyn.....111

3. Solomon Schechter Day School Association Resource Library.....114

4. Rabbi's Role in Day School Organization.....116

5. Recruitment Letter to Parents.....119

6. Sample Budget Projection for new Solomon Schechter Day Schools.....120

7. Sample Statement of Aims of a Solomon Schechter Day School.....122

8. A Statement of Requirements for a Charter of Affiliation.....124

9. Financing the Solomon Schechter Day School:

   Part A.....128

   Part B.....138

   Part C.....147

Appendix #1

The Purpose of the Conference*

by Stuart E. Rosenberg**

In a major sense, this is a conference dedicated to five hundred Jews. We are not met to save their lives, bring them physical succor, or transport them to freedom. We are here to help produce them! We don't save their lives; they may save ours.

Who are these five hundred Jews?

These are the mythical but potential five hundred so significantly described by my teacher, Professor Salo Baron. Said he of the future of American Jewry:

> "To put the matter bluntly, if someone were to guarantee that in the next generation American Jews will harbor one hundred truly first-rate scholars; one hundred first-rate writers and artists; one hundred first-rate rabbis; one hundred first-rate communal executives; and one hundred first-rate lay leaders--the total number would not exceed five hundred persons -- a negligible and, statistically, hardly recognizable segment of the Jewish population -- one could look forward confidently to American Judaism's reaching new heights of achievement."***

Can we now, in this America of ours, create such a generation? Can we successfully compete with the allures of a free and liberal environment? In spite of every possible opportunity for young Jews to opt out of our life-style, can we raise a

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*Reprinted from Synagogue School, Vol. 24, No. 3, Spring 1966.

**Dr. Rosenberg, Rabbi of Beth Tzedec in Toronto, Ontario, Canada, was chairman of the Conference.

***Great Ages and Ideas of the Jewish People, pp. 483-4.

generation of religiously-sensitive, morally-aware, and culturally-stimulated Jews?

We are here because some of us strongly believe that we can do these very things, in this time and this place. Indeed, some of us believe that Jewish history testifies that, in our most creative periods, we were able to harness the best in our environment, rather than to succumb to the worst in it. Jewish cultural adaptiveness is a too-little known historical weapon in the arsenal of Jewish survival; but it has operated most effectively. It continues to operate here and now.

In America, two extraordinary factors impinge upon us all: they are built-in components of the modern, industrial, democractic world. Our success as a community depends, to a large extent, upon how we deal with them. Both have vast significance in all aspects of our lives, but, nowhere, is their impact more significant than in the arena of education. I refer to the new leisure, and how we use it to enhance educational opportunities in building the "whole person in a wholesome world." I am thinking, as well, of the pluralism of our society which has produced an educational variety and openness, heretofore unknown.

Interestingly, it was American Christians, and not Jews, who first learned to harness both of these elements of our culture towards creative, religious ends. The first has given birth to the summer school, the summer camp, the summer travel program for young people of various ages -- all under the auspices of a variety of enterprising Christian denominations. Our thriving Camps Ramah, thus, really represent a creative adaption of a creative adaptation to American life and experience. So, too, with our USY Pilgrimages to Israel and elsewhere. Instead of allowing summer to destroy the educational appetite and to have it swallowed up completely by chasing after transient pleasures, religious communities in America have harnessed leisure-time to spiritual purpose. Indeed, we are only at the very beginning of great possibilities in this vast area of educational potential -- and not for children alone!

The religiously-oriented day school represents the answer Christians in America have given to the second challenge of our secular, democratic society -- the challenge of pluralism and openness. Without for one moment denigrating the public school, Christian Americans -- Protestants as well as Catholics -- have

developed private day schools as their contribution to the open society. Here, again, Jews in America have, often unconsciously, borrowed from their environment an institutional response that carries with it the seeds of the answer to the challenge posed by Professor Baron.

Thus, Jews learn to adapt to their environment by seeking to use the creative responses of all true allies, for their own high purposes. But a similar process has developed intra-murally, as well, within the pluralist American Jewish community. An interesting historical dialectic has been going on, at all levels, between Orthodox, Conservative, and Reform, sometimes unrecognized, yet always present, and nowhere better seen than in education. In the nineteenth century, the Reform group had borrowed the Protestant Sunday school, as its answer to the new problem of living as Jews in the free world. (So, too, we should add, did many in the traditional community.) But listen to these leading voices of the Reform Movement <u>today</u>, in the middle of the twentieth century.

> "We must face the facts squarely and seek under our own auspices, and in certain favorable situations, to establish day schools for perhaps 10% of our pupils, that will meet our needs."*

Or this, just some months ago, from the then vice president of the Reform Union of American Hebrew Congregations:

> "I wish, with admitted lack of patience, we could cease spending time and energy on debates over <u>whether</u> there should be Reform Jewish day schools, and devote ourselves to the more difficult problem of their feasibility. To my mind, the Reform Jewish day school issue is no longer moot. The existence of such institutions for intensive Reform Jewish education is critical, and perhaps even indispensable, to our strength and growth in the United States."**

---

*Gamoran, Emanuel, <u>Jewish Teacher</u>, Vol. 19, 2, January 1951.

**Kaufman, Jay, <u>CCAR Journal</u>, October 1964.

What spiritual transmigration has thus reformed Reform? The answer is revealing, and it sheds light on many other questions basic to the dynamics of our religious creativity in America. Two things have contributed, one external, the other internal: the changing environment of America itself; its increasing preoccupation with its religious vacuum; the cross-fertilization of the three groupings, the Orthodox, Conservative, and Reform; the unspoken but oft exciting ways in which they continue to learn from one another.

The Orthodox developed the community Talmud Torah, the afternoon or evening school, as their response to the Reform Sunday school. But, by the early 1940s, the Orthodox Talmud Torah went into eclipse. One important reason for this was the growth of the Conservative Movement as a new force in American Jewish life, just about that time. And what, more than all else, propelled our Movement into national significance? Again, an adaptation of an adaptation -- the Conservative congregational school. We took the idea of the afternoon school, as developed by the Orthodox Talmud Torah, with us, as we moved to the suburbs, in the 1940s. For what was the first thing we built, even before our synagogue sanctuaries? Our congregational schools, of course! By now, the best afternoon congregational schools in America, in most cities, are the Conservative synagogue schools. It should not be overlooked that, in city after city, Reform temples continue to add weekday Hebrew instruction to their Sunday school programs.

In the interim, however, since the middle 1940s, what have the Orthodox been doing? They have been adapting the private day school to Jewish purposes; and, in twenty years, have been responsible for the phenomenal achievement of establishing <u>almost 275 day schools</u>. (May I remind you that in 1935 American Jewry could boast of only 17 day schools?)

Today, a new and exciting phenomenon is spreading, from the grass roots, everywhere. Just as Conservative Jews took the afternoon school idea and made it part of synagogue life and experience, they are just now beginning to do the same with the day school. They are making their own adaptation of the Orthodox adaptation to the environment.

Our day schools now number 23 -- a very small total; but this represents 23 more than we had scarcely a decade ago. What is

most revealing, and prophetic, too, is the fact that the majority of the thousands of children now attending these 23 schools would never have been enrolled in a day school at all, if none were available in the spirit of Conservative Judaism.

Our task, then, is to recognize the historic moment we live in. Until now, our Movement has been little more than a neutral observer of the "day school revolution" in America. Indeed, it was only eight years ago, in 1957, we took our first official action in relation to day school education, when the United Synagogue Commission on Jewish Education forthrightly committed itself to this idea.

Some timid souls among us, however, still remain tepid, still debating the idea. But life moves on and does not wait for the debates to conclude. Witness the stirring in Reform -- they sense what lies on the horizon! Instinctively, too, the positivists in our Movement know that now is the time to place the day school at the very center of our educational efforts, to make a new thrust forward, everywhere we can. Thousands of our children will attend these schools -- if we Conservatives will build them; and if we Conservatives will support them. If we do not build day schools, they will not attend. This much is clear!

The time to build is now!

Those five hundred Jews can be born -- the five hundred to lead and illumine a new Jewry in a new world! Those five hundred and more!

****

In the name of the Day School Education Committee of the United Synagogue Commission on Jewish Education, I greet you warmly, and pray that our significant deliberations will be fruitful and will help to bring new strength to an idea whose time has come.

The purpose of this Conference is to make it clear to every Conservative Jew, wherever he is, that our Movement sees it as its moral duty to build these day schools; and we fully expect and hope that our people will unhesitatingly identify themselves with these efforts, as a major fulfillment of our religious purposes.

Appendix #2

Solomon Schechter High School of Brooklyn

I. Introductory Statement and General Goals

The Solomon Schechter High School of Brooklyn is dedicated to the ideal of creative Jewish continuity and survival, the maintenance of meaningful Jewish identity, the nurturing of a Jewishly intelligent, conscious, enlightened, and committed leadership, aware of its affinity with, and obligations to, the American Jewish community, Kelal Yisrael, Eretz Yisrael, and mankind.

In order to realize this goal, the Solomon Schechter High School of Brooklyn envisages as its paramount purpose the construction and implementation of an integrated educational program of Jewish and general studies which will be geared to the following objectives:

1. To equip the student with the necessary knowledge and skills which will lead and motivate him towards a commitment to the doctrines, religious practices, principles, values and ideals of Judaism, and of American democracy, and responsible world citizenship.

2. To foster an inquiring mind and critical judgment in the young person which will be constructively utilized in formal learning and in his general approach to the environment. Unique opportunities for study of primary Jewish and general classics will be provided.

3. To prepare the student, as far as his or her capabilities permit, for admission to institutions of higher learning by maintaining high standards of academic excellence in general and Jewish studies.

4. To create a climate in the school conducive to the development of a wholesome individual who will function effectively, on his level, in the family, the peer group, as well as in the general and Jewish

community. This is of particular importance in the period of adolescence, when the young person's horizon expands intellectually as well as emotionally and socially, and also when new physical forces come into play.

II. Descriptive News Release

The Solomon Schechter High School of Brooklyn, the first day high school under Conservative auspices, and in close cooperation with the United Synagogue Commission on Jewish Education, will become a reality and open its doors in September of 1968, in the new school wing of the Flatbush Jewish Center, 500 Church Avenue, Brooklyn, New York.

The Judaic program will offer an intensive course of study for both graduates of the elementary day schools and yeshivot as well as students who have been graduated from the afternoon congregational schools and Talmud Torahs.

Solomon Schechter High School will offer an enriched course of study, sufficiently flexible to provide for individual interests, abilities, and needs, and will prepare each student for admission to college.

Each student's dual Hebrew-English program will be planned to include experience in the wealth of Judaic studies, as well as in the humanities and the sciences, and to provide basic experiences in the fine arts.

Under careful guidance, and with the assistance of experienced teachers, a student will plan his or her program to fulfill the state requirements for an academic diploma, and the requirements for acceptance at Hebrew teachers seminaries.

Though the school is easily accessible from most sections in New York City, a number of local resident facilities have been made available for out-of-town students who may wish to take advantage of this new concept in intensive Jewish high school education.

Dr. Hayim Abramowitz was appointed principal of the Solomon Schechter High School of Brooklyn.

On the board of education serve the leaders in the field of Jewish and general education on the high school and college level.

Mr. Herman Levin, the president, and Dr. Hayim Abramowitz, the principal, call upon the day schools, yeshivot, congregational schools, and Talmud Torahs, to urge the pupils of the graduating classes of 1968 to apply for admission to the Solomon Schechter High School of Brooklyn.

For further information, call Dr. Hayim Abramowitz, principal (Telephone: 212-435-3395).

Appendix A3

Solomon Schechter Day School Association Resource Library

The titles below form part of a developing series of papers published in the interest of furthering Solomon Schechter day school organization and orientation.

(101S) Financing the Solomon Schechter Day School
by Leo Phaff 30¢
30¢ in quantities of 25 or more

(102S) What Kind of a Child Do We Want to Produce In the Solomon Schechter Day School?
by Morton Siegel 30¢
20¢ in quantities of 25 or more

(103S) Teaching the Bible in the Solomon Schechter Kindergarten
by Rosalyn Ribner 30¢
20¢ in quantities of 25 or more

(104S) Organizing and Developing the New Day School
by Pesach Schindler 50¢
35¢ in quantities of 25 or more

(105S) Solomon Schechter Day School Education and the Conservative Movement
by Ben Zion Bokser 25¢
15¢ in quantities of 25 or more

(106S) A Brief History of the Solomon Schechter Day School Movement
by Pesach Schindler 25¢
15¢ in quantities of 25 or more

(107S) The Rationale and Purpose of Solomon Schechter Day School Education
by Avraham Holtz 25¢
15¢ in quantities of 25 or more

(108S) Four Children -- Two Schools
by Theresa Hecht 30¢
20¢ in quantities of 25 or more

(109S) The Religious Policy in a Solomon Schechter Day School
by Simon Greenberg 30¢
20¢ in quantities of 25 or more

(110S) The Conservative Movement and the Jewish Day School
by Simon Greenberg 30¢
20¢ in quantities of 25 or more

(111S) Teaching Jewish Theology in a Solomon Schechter Day School
by Abraham J. Heschel 50¢

Appendix #4

Rabbi's Role in Day School Organization

(Letter sent under date of November 7, 1966 by
Jericho Jewish Center of Jericho, New York)

Dear Colleague:

Our colleagues, at a special meeting held on Thursday, November 3rd, decided to proceed with plans to organize a day school, under Conservative Movement auspices, on the North Shore. It is our plan to open the school with a kindergarten and grade 1 for the 1967 September semester.

As chairman of the special committee dealing with this first stage of the organization, I am calling upon you to lend us the prestige of your office so that our common project will proceed successfully.

At our meeting, it was the decision of the group that each rabbi contact the prospective parents in his community and meet with them personally to present this plan and to urge their participation as parents. By prospective parents, we mean those with children that are presently of nursery and kindergarten age. You may wish to initiate other forms of contact with your parents, but, considering the seriousness of this program, we strongly suggest the personal contact as being most effective. If your congregation presently operates a nursery or kindergarten, this will of course facilitate recruitment procedure.

Since we must move rather rapidly, and since the site of the school will depend upon the nature of the commitment from parents, may I urge you to obtain the statistics of "definite," "possible," "doubtful," "not interested," information by November 28. We will be meeting again on Thursday, December 1, at Temple Beth Sholom, Roslyn, at 11 a.m., at which time our colleagues shall carefully study the result of the recruitment project and then move from there to the next stage in our organization.

The next steps at our next meeting will be to:

a. Study the returned statistics

b. Decide on a site

c. Administrative responsibility

d. The name of the school

e. Board of directors

f. Board of education

g. Participating and sponsoring organizations

At the same time, may I urge you to interest any laymen who might prove valuable to our work when we formalize our plans. You will, of course, wish to involve your educators, congregational, Men's Club and Sisterhood leadership, during this recruitment stage, and beyond.

Please do not hesitate to call upon me if I can be of any assistance to you. May I wish you success, and may I thank you for your participation and assistance.

With kind personal regards, I am

Cordially,

(Signed) (Rabbi) Stanley Steinhart
Chairman, Ad hoc Committee to
organize a day school in the North
Shore vicinity

(return card on next page)

(return card)

(Please return by November 28)

Dear Stanley:

Following my meeting with_____prospective parents for our planned day school--

_____ parents are definitely interested.

_____ parents are possible candidates.

_____ parents are doubtful candidates.

_____ parents are definitely not interested.

_____ Date_____

Name of respondee

Appendix #5

Recruitment Letter to Parents

(Mailing sent under date of February 15, 1967 by
Solomon Schechter Day School of Old Westbury, New York)

Dear Parents:

There is a whole new world of education waiting to welcome your child. It's a world of excellence in Judaic and general studies. It's the world of the Solomon Schechter Day School -- just born in old Westbury.

We may be new to our area, but we have been around elsewhere for over a decade. There are now 23 Solomon Schechter day schools in the United States and Canada, with new ones, like ours, being established every year.

What are our aims, our goals, for your children? Why should you seriously consider enrolling your child in the Solomon Schechter Day School? Is it because of small classes, expert teachers, a superb physical plant, a curriculum geared to combine an intensive Jewish education with a superior general education, in the tradition of Conservative Judaism?

The enclosed brochure takes up these questions and provides answers, which we hope will give you an informed grasp of our total program.

Open it; read it seriously; and then ask for more information about the wonderful world of education that awaits your son or daughter. It's a world many Conservative families have waited for. Now it's here. And it's all for your child.

Sincerely yours,

Solomon Schechter Day School

(Signed) Harold Stubenhaus
Chairman, Board of Directors

(Signed) Rabbi Ario S. Hyams
Chairman, Board of Education

Appendix #6

Sample Budget Projection for New Solomon Schechter Day Schools

(Presented for consideration by Budget and Finance Committee to the Board of Directors)

The budget is based on 20 students enrolled in a full day kindergarten and first grade, studying a total of 30 to 35 hours per week, encompassing both Jewish and general studies.

Budget (1967-68) -- Expenses*

1. Teachers salaries (1 full time kindergarten teacher; 2 part time grade 1 teachers).....$16,000
2. Supervision, part time.....2,500
3. Secretarial staff, part time.....2,000
4. General studies consultants.....500
5. Professional Growth conferences.....500
6. Materials, aids, texts.....1,000
7. Outdoor and indoor play equipment.....500

(continued)

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*Please note that this projection was made for the 1967-68 school year. Alignments must be made in order to adjust the budget to the economic realities of the moment.

8. Office supplies and printing (including advertising).....1,500

9. Mailing and phone.....1,000

10. Library.....250

11. Contingency fund.....1,000

Total.....$26,750

Budget (1967-68) -- Income

1. Tuition per child - $750 x 20.....$15,000

2. Books " " - 20 x 20.....400 $15,400

3. Fund-raising, scholarship income, etc.* to cover deficit of.....11,350

Total.....$26,750

4. Reserve sinking fund (for future expansion and building) To be decided by Board

*See Solomon Schechter Day School Association Fund-raising Manual.

Appendix #7

Sample Statement of Aims of a Solomon Schechter Day School

The Solomon Schechter School of----------

Education of a superior quality in general and Jewish studies moves us to establish a Solomon Schechter Day School in our community.

We see these two dimensions of our children's education and identity as mutually enriching. We want to provide our children with subject matter, experiences, and skills, which will enable them to function intelligently as members of the world community. We also seek to nurture their identification with the Jewish people, its history, and Eretz Yisrael. We hope that they will use the entire fund of human knowledge in understanding Judaism, while, at the same time, developing a perspective on human experience which is informed by the values of Jewish tradition.

In our general studies curriculum we will seek to encourage each child's inborn curiosity, to create an exciting environment for learning, and to develop the child's confidence in his ability to cope with new challenges of all kinds. We seek to foster an inquiring and critical mind which can accept every question as legitimate, and understand that on any significant issue there may be no single position acceptable to all. Creative teaching, a flexible program, and small classes, will facilitate development of the talents and interests of the individual child.

The Jewish tradition will be studied in its development throughout history as the outcome of both divine revelation and an ongoing human response. These studies will center about the classical texts of the Jewish people, selected because they illustrate the values and teachings of Judaism, concerning man, the world, and God. The students will be encouraged to relate these values to their own lives and to experience fully the

ethical and ritual dimensions of Judaism. Mastery of Hebrew as the authentic language of the Jewish people, and the skill most necessary for the study of Judaism, will be stressed.

Jewish teaching maintains that ongoing study is indispensable to a responsible life. We hope that our school will instill in its students a commitment to a lifetime of learning.

Appendix #8

A Statement of Requirements for a Charter of Affiliation With the Solomon Schechter Day School Association

I. Preamble

The day schools affiliated with the Solomon Schechter Day School network of the United Synagogue of America possess unique potentialities for transmitting the vast riches of the Jewish heritage to their students, while maintaining the highest standards in the area of general studies. In order to encourage these schools to strive for the best results, both in Jewish and in general studies, and in order to recognize those schools that have succeeded in attaining the desired standards, the United Synagogue Commission on Jewish Education has set up a chartering program in accordance with the rules and requirements set forth below.

II. Application for a Provisional Charter

1. A day school organized by a congregation affiliated with the United Synagogue of America, or a group of such congregations; a Region of the United Synagogue of America; or any other auspices within the Conservative Movement, may apply to the Commission for a Provisional Charter.

2. When granted, a Provisional Charter shall be valid for a two-year period, and may be renewed every two years, upon application to the Commission, until the school is granted a permanent Charter.

3. The application for the original Provisional Charter, as well as applications for renewal, must be accompanied by a copy of the curriculum, a schedule of a

typical week's program, the schedule of classes, and such other related materials as may be called for by the Commission.

4. A representative of the Commission shall visit the school and render a written evaluation of the school to the Commission.

5. The school shall conform to the Statement of Affiliation, which delineates the relationship between the Commission and its charter schools.

III. The Permanent Charter

1. A day school which maintains six grades or more above the kindergarten level may apply for a permanent Charter.

2. Application for a permanent Charter shall follow the same procedure as that for a Provisional Charter, as outlined in paragraphs II-3 and II-4.

3. The granting of the permanent Charter shall be predicated upon the following minimal requirements:

   a. Curriculum

      The Judaic studies program shall consist of no less than 15 classroom periods of instruction per week, each period consisting of a minimum of 45 minutes, with Hebrew as the primary language of instruction. The Judaic studies curriculum shall provide for the teaching of the total Jewish heritage, including religious beliefs and practices, in accordance with the policies laid down by the United Synagogue Commission on Jewish Education.

      The general studies program shall conform to the requirements of the state, county, or municipal educational body in whose jurisdiction the school is located.

The curriculum shall provide for the development of the religious personality of the child, in consonance with the principles of the Conservative Movement.

The curriculum shall provide for the integration of the Judaic and general studies, as this principle is interpreted by the Solomon Schechter day school system.

b. Personnel

Both the general studies and the Judaic studies programs shall be supervised by recognized, professionally trained, personnel.

The Judaic studies teachers shall hold licenses recognized by the National Board of License, or other responsible agency, such as the local bureau of Jewish education. The general studies teachers shall meet the licensing requirements of the state, county, or municipal educational community in which the school is located.

c. Supervision

The school shall be governed by a board of directors (by whatever title it may be designated), which shall meet regularly, and which shall be responsible for the administrative and financial aspects of the school.

The school shall have a board of education, which shall be responsible for the implementation of the school's curriculum.

The school shall have a parents organization, which shall carry on a program of parent education and other parent activities.

The school shall be adequately housed, and its sanitary facilities, as well as its safety provisions, shall meet the requirements of the local health and safety authorities.

As adopted February 9, 1966, by United Synagogue Commission on Jewish Education.

Appendix #9

Financing the Solomon Schechter Day School

Part A

By Leo Phaff*

I. Introduction

When financing Solomon Schechter day schools, the most important consideration, prior to "income" and "expenses," is to take into account the human factors of finances, namely, the attitude concerning this subject prevailing among the lay leadership, and particularly, among the parents.

Perhaps the most difficult of all Jewish communal funding concerns is the independently financed day school. Budgets often surpass those of synagogues. Yet, compulsory support of a day school is mainly directed at parents of attending students. Day schools do not have sources of income from High Holy Day services, and catering; the social attraction of couples clubs, men's clubs, sisterhoods; or the mass appeal and acceptance of the popular forms of Jewish education, such as Sunday schools and afternoon congregational schools.

How can we mobilize this nucleus of parents into a hard-hitting task force of dedicated workers, who will inspire their relatives, friends, and associates in the community and attempt to win their support, both in terms of finances as well as enrollment? In the remarks that follow, certain approaches will be outlined that have proven helpful from experience.

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*Mr. Phaff is past president of the Hebrew Academy of the Capitol District in Albany, New York

II. Expenses

Listed on p. 136 in this appendix is a composite of expenses that prevail among eight different day schools. As you review them, you will be pleased with some and frustrated with others. Our feeling in Albany is to give complete freedom to the principal in the hiring of teachers and purchasing of books, equipment, and supplies. We do not compromise with quality education. Though each community has its unique situations and problems, the area of faculty and the attempt to secure competent teachers within a particular salary range is common to all in its complexity and scope.

A day school, in the early years of development, should attempt to involve local congregational school principals who will, for a nominal sum, assist the new school in an executive and supervisory capacity. The same applies to afternoon congregational school teachers, assuming that they can make the transfer to a more intensive system of Jewish education. Part-time supervisory personnel means that much of the administrative responsibilities of operating the school must then be assumed by the lay leaders. We refer to such areas as student recruitment, scholarships, public relations, fund-raising, collection of tuitions and fees.

Let us now discuss some of the categories listed on the check-off form.

Item #3, Expenditure: School rental

In the early years of a school it is advisable to seek facilities in centers and synagogues. This is important in order to reduce expenses during a period of minimal enrollment. If possible, joint plant ventures between synagogue schools and day schools should merit serious consideration, in terms of long-range building plans.

Item #7, Expenditure: Advertising and Public Relations

This is crucial to the school's future. Much effort and resources should be allocated to this area in order to promote the school in the community.

Now, with regard to income factors. (See p. 137 in this appendix.

Item #1, Income

Tuition fees in our schools should compare with, if not exceed, those of private schools in the same community. Those who can afford private education are expected to pay for it. Parents who cannot must be assisted. In order for a school to survive financially, it must be prepared to secure maximum tuition support from all of its parents. It is untenable for a school to recruit with the slogan, "give us your child at whatever price you wish to pay!" This will result in parental attitudes which will undermine the dignity of the school and serve to cheapen the quality of day school education. Professional courtesies should not be extended in terms of reduced tuition rates.

In Albany, there exists an active scholarship committee, comprising eight individuals. This committee is then divided into four teams. Each team meets privately in March of every year with parents seeking scholarship assistance. Two evenings are set aside, from 7:00 to 11:00 p.m., and, at twenty minute intervals, parents meet privately with each team. Each parent brings to the interview a completed scholarship application form. From previous years of scholarship experiences, we have compiled an "Ability-to-pay-Tuition Chart," based on a family's income-expense ratio. Many a parent, in reviewing the application and the "Chart," decide, on their own initiative, that they do not merit scholarship consideration. The committee will review applications in January, and several who have increased their income will be asked to adjust their tuition

payments for the current year. In order to facilitate efficient and economic bookkeeping procedures, we have transferred parents into a four-payments-a-year system (May, September, November, and January of the school year).

This approach to scholarship planning has resulted in an interesting five-year pattern in our school. The average tuition has risen from $313 in the second year of the school's history, to the present $509 per pupil, or from 49% to 64% of our total budget. Next year, we expect this to increase to 75%. Crucial to a healthy budget is an aggressive recruitment campaign, in order to assure economically viable class populations.

Plans are being made for enrollment of twenty students for future classes through 1972. We will request $25 from each of these "future" parents as membership support, and attempt to activate them in advance of their children's actual enrollment.

We have adopted an advance tuition payment plan for the following year, beginning in March of this year, via a "re-enrollment campaign," for students presently enrolled. Application forms, with a fifty-dollar deposit, must be sent in at that time; and in May, the first payment of $200 for next year's tuition is made. Thus, the financial pressures of the last three months of the school year are partially alleviated in the form of ten thousand dollars advance income.

Item #2, Fees

In our second year, we made possible approximately $2000 in additional income by establishing a membership registration fee for all parents. This amounted to $50 per family, and was tax deductible.

Item #3, Membership Dues (from the community -- non-parents)

An ideal to be sought, and one which we in Albany have not yet been able to achieve, is a base of four hundred to five hundred members who, annually, will subscribe $25, and hopefully up to $100, a year, in membership support. We hope that by means of an ongoing public relations program we will sensitize the community to the merits of the Academy deserving support equal to its Centers, synagogue, Bnai Brith, etc.

Item #5, Shomray Torah Scholarship Society

In every community there exists a group of community leaders and families seriously concerned with day school education to the extent that they are ready to contribute large sums of $250 to $2000 annually, in support. This approach differs from the situation which unfortunately exists among too many day schools where a very few individuals carry the major burden of the school's finances. We are fortunate that we presently have several benefactors who have contributed $5000 a year. These funds have been put in reserve. In addition, from our Society of twenty-five individuals who contribute approximately $10,000 annually, comes the support to cover ongoing operational expenses. This Society, which is honored yearly at our Scholarship Dinner, is treated as a group, without singling out any individuals.

Items #6 and #10, Donations and Contributions (In memory of -- in honor of)

This requires intensive effort on the part of a committee, preferably within the parents' or women's organization. The printing of special cards for different occasions, and the proper publicizing of donations can produce several thousands of dollars per year.

Item #7, Bequests and Endowments

It is worthwhile establishing a committee of people expert in this area.

Item #8, Investments (Stocks and Bonds)

This area speaks for itself. Investments must include Israel Bonds, so that our fund-raising is integrated with that of the total Jewish community. Often, day schools are so absorbed in their own problems that they tend to withdraw from the community. This is wrong. Our entire day school philosophy is premised on the principle of complete identification with our Jewish and general community. Serving as adult models by participating in local and world-wide philanthropic work, our children will more fully understand the relationship of their Jewish day school education to Klal Yisrael and Eretz Yisrael.

Item #9, Dividends, Interest From Investments

Income from dividends and interest should be transferred to the Scholarship Endowment Fund and not be utilized for operating expenses.

Item #13, Assistance of Welfare Funds and Federations, and Bureaus of Jewish Education

Much has been said and written on the greater need for massive support from Jewish Federations to day schools in particular, and to Jewish education in general. Rabbis Jack Neusner and Simon Greenberg have documented the very meager and nominal support to day schools from Jewish community funds.* With

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*See Jacob Neusner, "Jewish Education and Culture and the Jewish Welfare Fund," Synagogue School, XXV,2 (Winter 1967), 3-56; Simon Greenberg, "Jewish Education and the Jewish Welfare Funds," Synagogue School, XXVI,2 (Winter 1968, 4-12).

few exceptions (Cleveland, Toronto, and Philadelphia, as positive examples), day schools virtually struggle alone.

We in Albany, and hopefully you in your respective communities, will demonstrate to community agencies, via an ongoing public relations program and communal participation on the part of our leaders and members, that day schools, and, for that matter, all forms of Jewish education, must merit more serious attention on the part of the total Jewish community.

Item #14, Synagogue Support

Local congregations ultimately should assist, via direct treasury grants or through a special campaign.

Item #15, Regional Support

United Synagogue regions should allocate scholarship grants in support of our day schools, by cooperative congregational efforts.

(Note that items 16-27, Fund-raising Events, are to be considered separate from all the above-mentioned income factors (1-15). The latter should become permanent "income" projects of each school.)

Items #16-27

These are "one shot" short-range activities, and should not, if possible, be relied upon too heavily in a successful school. Unfortunately, we do not follow our own advice in Albany. We depend too much on the very first two items (#16: Scholarship Dinner, and #17: Yearbook). Ideally, all fund-raising monies raised should be transferred into a growth endowment fund. The Scholarship Yearbook is perhaps the most effective and simplest way to raise funds. Many persons in the community are reluctant to commit themselves to an annual membership, but will provide a "good will message" to a school yearbook.

How to secure parental support for a Scholarship Yearbook Journal ad program is the constant problem we face. It may be wise to resort to a "give or get" policy this year, in the amount of $125 per parent. We currently are planning for our Scholarship Dinner on December 9th, and hope to raise $15,000 in ads.

In order to stimulate greater support and interest in our day school, we have established a "Professionals Committee for the Academy," "Grandparents Committee," "Memorials," group ads, from local neighboring communities, synagogues, and service organizations, and out-of-town suppliers to local business firms, whose owners permit us to write letters on their stationery, soliciting support.

The other categories under fund-raising events are all self-explanatory. Many new categories not included here are developed by other Solomon Schechter day schools and are shared periodically at conferences and in our publications.

In summing up, a school that is offering the finest educational program, in both secular and Hebraic studies, should, through an ongoing and creative program, ultimately win over the responsible Jewish leadership, and, in time, the community. The establishment of an effective publicity committee shall regularly provide local Jewish and non-Jewish newspapers, TV, and radio with human interest stories, events, etc. A select mailing list of Jewish families in the community is most helpful, in terms of public relations media. The careful screening of local nurseries, and the constant contact with parents of prospective students will produce many leads, both for support and enrollment. The establishment of a speakers bureau to reach local organizations will further convey the message of the day school to all segments of the community.

With energy and determination, day schools in America will assume their rightful place in the organized American Jewish community.

Composite of Expense Categories

From Budgets of Eight Day Schools

1. Gross payroll (teaching, clerical, kitchen, others).$
2. Payroll taxes.....
3. School rental and maintenance.....
4. Utilities.....
5. Food and household supplies.....
6. Insurance.....
7. Advertising and public relations.....
8. Medical supplies.....
9. Transportation subsidy.....
10. Graduation and meeting expenses.....
11. Instructional supplies.....
12. Retirement fund.....
13. Furniture and equipment.....
14. Membership drive.....
15. Telephone and telegraph.....
16. Dues and subscriptions.....
17. Teachers transportation.....
18. Purchase service -- office.....
19. Juice and milk.....
20. Office supplies, postage, printing.....
21. In-service training.....
22. Drugs and medical.....
23. Books.....
24. Teaching aids, audio-visual, toys.....
25. Educational conferences, travel.....
26. Trips and excursions.....
27. Festivals.....
28. Psychological testing.....
29. Physical training.....
30. Clubs and co-curricular activities.....
31. Library books and supplies.....
32. Yearly audit.....
33. Sundries.....
34. Professional fund-raiser.....
35. 3% contingency.....

Other.....

Composite of Income Categories

From Budgets of Eight Day Schools

1. Tuition.....$
2. Fees.....
3. Membership dues -- parents, non-parents.....
4. Pledges.....
5. Shomray-Torah Scholarship Society, $250 and up.....
6. Donations.....
7. Bequests, endowments.....
8. Investments -- stocks, bonds.....
9. Dividends, interest.....
10. "In memory of," "in honor of".....
11. State or federal aid.....
12. Building fund, loan payment contributions to operating fund.....
13. Welfare fund, Bureau of Jewish Education, allocations from.....
14. Synagogue support, Rabbi's fund, Sisterhood, Brotherhood.....
15. Regional support.....

Fund-raising events:

16. Annual scholarship dinner.....
17. Annual scholarship yearbook.....
18. Concert, theatre party.....
19. Donor luncheon, dinner.....
20. PTA, Women's Auxiliary, Fathers Club, Grandparents Association.....
21. Day camp.....
22. Nursery.....
23. Rummage sale, "white elephant" sale.....
24. Radio and TV fund.....
25. School identification supplies, brief cases, uniforms, sweaters.....
26. Book, bake, cookie, candy, wine sales.....
27. Scholarship fund calendar.....

Other.....

Appendix #9

Financing the Solomon Schechter Day School

Part B

By Leo Phaff*

What follows is the draft outline of a guideline dealing with matters financial as they obtain in the case of the Solomon Schechter day school. This draft, which was developed through a subcommittee that I was pleased to head, has been approved by the Association Executive. It was our feeling that the outline, even in its present form, would be of interest to those attending our Conference. Even more to the point, we are hoping that those at the Conference who read this outline would be kind enough to share their suggestions as to its final appearance prior to the writing of the full text itself. Such opinions may be shared with me directly or with a member of the Department of Education staff. The outline text follows:

I. The Role of the Parent in the Overall Financing of the School

1. Any guideline on finances must begin with the subject of tuition, which should include details relating to the need for starting, at the very outset, with a reasonable tuition base and, in addition, should indicate that every child should have full tuition paid, irrespective of whether this comes from the parent directly, or from a scholarship allocation.

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*Memorandum sent by Mr. Phaff to the attendees of the Solomon Schechter Day School Association Conference of the United Synagogue of America Convention, November 14-15, 1967.

Variation in tuition in the case of a second, third, and fourth child from a set of day school parents is recommended.

In connection with the policy of "professional courtesy" (i.e., making tuition adjustments for children whose parents may be involved in professional Jewish life or in the allied professions of psychology, social work, and the like), some day schools may have followed such a policy in the past. From our experience, however, this is becoming less frequent. It is our opinion that the policy of professional courtesy should not be a part of the tuition pattern. In an instance where assistance is requested, due to economic difficulties, it should be treated as a "normal scholarship" case, and not assume the category of a "professional courtesy." Some tuition reduction to parents who actually teach in the school is acceptable.

2. The involvement of the parents, as individuals, and as a group, in terms of helping to meet the deficit of the school, is spelled out in Part A of Appendix #9.

II. The Role of the Board in Fund-raising

This is to be clarified in the guidelines. The stress here is that members of the board, as individuals, should seek to ferret out those of their friends and associates who would be prepared to undertake an ongoing program of support for the school, in addition to their general concern qua board members. It is unviable to rely solely on the board member for such support.

III. Government Aid

This is currently available to day schools (irrespective of the fact that some disfavor such aid), and full advantage should be taken of these opportunities, when and where they obtain. This includes free food (stressing

kashrut), free transportation, monies available for adding to library, or to laboratory, text materials available, services available, medical supplies and services, audio-visual aids, and the like. The provisions vary with each locality and should be investigated through the local school district.

IV. The Role of the Community

By this we mean the Jewish community (Federations) in the financing of the day school. The day school, by virtue of its open enrollment policy, actually is a community venture, and accordingly, Federations and Welfare Funds should be called upon for support. Carefully developed proposals should be presented to the local Federation. The premise is that grants are not a "favor" which is being asked of Federation, but rather, something which the day school has the right to request. (See footnote in Part A of Appendix #9, citing the Neusner and Greenberg documents on the subject.)

V. Foundations

They might be approached on behalf of the day school. On occasion, a Foundation will give a grant to a school, merely to aid it with its overall program; but usually it is more efficacious to develop a unique experimental approach, in a particular curriculum area, which would warrant the interest of the Foundation.

VI. Scholarship Fund

Where the "spread" between total cost and tuition income is concerned, it is suggested that, while tuition income will never cover total outlay, the differential should be kept as reasonable as possible. Therefore, it is preferable that the tuition be realistic, even if a substantial number of students must receive partial scholarship aid, and a liberal scholarship policy obtain, rather than to set a low tuition fee, the latter being unrealistic. This

is a problem, particularly in the early years of the school, when many of the organizers mistakenly feel that a low tuition will attract a large number of youngsters (since there usually is a sharp concern in the first or second year of school operation with enrollment). However, this approach creates immediate financial problems, and subsequently, since the tuition has to be raised, it creates added long-range problems of public relations among the parents of children already enrolled in the school.

In addition to providing for the equivalent of full tuition payment for each youngster, the scholarship program also motivates the parent of the child receiving such scholarship aid to do whatever he can to assist in general fund-raising. (How a scholarship fund is to be developed, how it is to be invested, and the ways and means whereby scholarships are granted, is discussed in Part A of Appendix 9.)

VII. Membership Dues

It is proposed that the annual dues payment suggested should be $25 (although, as the school develops, it may move to $40, or even $50). Once the school is well established, hopefully $100 a year might constitute the annual membership dues. There should be two categories of members:

1. The member parent

2. The member non-parent

Some schools designate only a nominal membership fee for parents, considering the substantial tuition payments expected of parents. The membership concept is based on the thesis that support for the day school is in the same category of importance as support for the congregation and for community ventures.

The dues collection, and the setting up of a membership structure, should be initiated at least one year (and, if at all possible, two years) in advance of school opening.

VIII. Large Donors

The establishment of a scholarship society (called, in Albany, "Shomrei Torah") should be considered. This involves a group of major givers whose annual contribution is at least $500 or more. (This elite group in Albany, as an example, has grown to some sixteen members, and produces an annual income of some $15,000.) The following should be kept in mind in connection with this matter:

1. After the Scholarship Society has been in existence for a few years, and only at that point, an associate membership should be developed, with a minimum contribution of $250 per year.

2. Publicity, in various media, should be provided, preferably replete with photographs, whenever a substantial contribution is made by a member of the Scholarship Society.

3. An annual Scholarship Dinner in honor of the Scholarship Society should be scheduled, preferably in the months of November or December. Such a function is intended to bring together interested individuals from all segments of the Jewish community.

4. In connection with the annual Scholarship Dinner, a yearbook is published, which produces income by way of good will messages solicited from:

    a. Local business firms

    b. Professionals

    c. Interested families

    d. Grandparents

    e. Parents

    f. Out-of-town business firms

    g. Memorials

5. The yearbook also contains a classified directory of advertisers, so that the supporters will patronize those who have donated to the school.

IX. Advance Registration

Consideration should be given to a program of advance enrollment of children and infants. In this way, interested parents would become active members in the overall school association, in advance of their children's attendance at school; and, in addition, they would be assured that priority would be given their children when the latter reached enrollment age. Such advance enrollment also helps provide annual membership dues support.

X. Criteria for Scholarship Grants

This area may be embraced under the previous discussion of scholarship, or it may come as a separate action. It has to do with the matter of scholarship amounts. The thesis is that every parent must pay something, and the problem is, on what basis are adjustments made? Are they made on the basis of academic excellence or need? It is suggested that the determination be need rather than excellence, so that each child shall pay as much as his parents can afford, regardless of scholarship standing. Such determination should be entirely in the hands of a special scholarship committee, which will examine each case. Such examinations will include factors such as combined family income, family size, family obligations, tax returns, and the like.

XI. Miscellaneous Fund-raising Events

The school should consider a number of fund-raising events in the course of the year. An example would be a spring event, which would take place in May, and which could be either a concert, a theatre party, a major speaker, a bazaar, or a luncheon. It is understood that more than one event could take place; but, on occasion, if there are too many events scheduled, each suffers. The gross income

which is then brought in is no greater than if there were one properly planned event.

XII. School Affiliates

Fund-raising also involves the establishment of a number of school affiliates other than those which have been listed above. For example, consideration should be given to a women's group, to a grandparents association, to a fathers association, congregational affiliates -- all of which (in modest fashion) will contribute to the school. Naturally, the major organization in this category is the Parent Teacher Association.

XIII. Fund-raising Projects

A series of projects may be considered, each of which, while providing only a modest income, as a cumulative factor is not inconsequential. Included are:

1. New Year cards
2. Hanukkah candles
3. Passover wine
4. Jewish calendar, with advertisements
5. Rummage sale
6. Cookie fund
7. Mizrach plaque

An attempt should be made, in addition to the above, to develop a number of special funds. In mind are funds such as:

1. Endowment

2. Memorial

3. "Get well"

4. Congratulations -- Mazal Tov

5. Library

6. Book

In connection with these efforts, attractive cards must be printed, to acknowledge the contributions.

Income can accrue from the sale of school equipment. Uniforms and accessories, with the name of the school, can be considered. These would include such items as:

1. Book covers

2. Emblems

3. Book bags

4. Kipot

5. Sweatshirts, jackets, and T-shirts

XIV. Concluding Remarks; Financing With Dignity

It should be noted that what has been set forth thus far is not intended as the definitive pattern for financing. Creative minds working with day schools may come up with many other ideas. It should also be indicated that not in every context will all of the programs set forth be efficacious. These guidelines are intended to provide some basic ideas for the development of sound school financing.

Stress should be placed on the fact that fund-raising should not be regarded as an emergency measure, but rather, should be built into the fabric of the school, even before

it opens its doors. In this fashion, "crisis financing" can be avoided, and a sound fiscal base established.

In conclusion, it will be indicated that the pattern set forth here does not truly provide for the development of capital funds, but primarily for operational income. Nevertheless, a number of the programs set forth, if expanded, could be used to provide income for the eventual erection of a building to serve the day school.

The Solomon Schechter Day School Association is prepared to consult, on an individual basis, with each school concerned with its finances, and with groups planning the organization of day schools.

It must be emphasized that financial questions and fund-raising must be viewed within the context of the entire operation of the Solomon Schechter day school, and should be kept in its proper perspective. We urge against public relations and fund-raising becoming ends <u>in themselves</u>, and/or invalidating certain educational aspects of the program. Specifically, the classroom should not be utilized for school fund-raising projects which are "high pressure" in nature, frequently leading to embarrassment on the part of the child and/or the family; thus having an effect which is opposite from that which is desired.

The stress on fund-raising is necessary, but, once again, in context, and generally, should be guided by concern for dignity and the feelings of those who are being approached for contributions.

Appendix #9

Financing the Solomon Schechter Day School

Part C

Man of the Decaloque*

by Roberta Milgram

The Man of the Decaloque project is a unique fund-raising undertaking developed by Rabbi Tzvi H. Porath, Chairman of the Washington Rabbinical Assembly Solomon Schechter Day School Committee; Mr. Joseph Mendelson, President of the Seaboard Region, United Synagogue of America; and Rabbi Aryeh Gotlieb, former Director of the Seaboard Region, United Synagogue of America, in the interest of the Solomon Schechter School of Washington, D. C.

The Decalogue project is summarized as follows:

1. A well-known and highly respected "honoree" is selected from the community and is named the "Man of the Decalogue." He is a man who is devoted to the Solomon Schechter School.

2. A major artist is commissioned to paint an original work on the subject of the First Commandment. The following year, another artist, commissioned to paint the Second Commandment; etc.

3. People are solicited to become patrons ($100); sponsors ($500); or benefactors ($1000). They contribute

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*Reprinted from Igeret, May 1967.

to the school and thus honor the "Man of the Decalogue." Each contributor of $100 and over receives a numbered and signed lithograph print, valued at approximately $60. These prints are furnished by the artist at no additional charge.

4. The painting belongs to the school. Ultimately, the school will possess a valuable art collection. Along with the painting will be a plaque listing all patrons, sponsors, and benefactors.

5. The project will culminate in an annual "Man of the Decalogue" lecture. A major speaker will be featured. In addition to the lecture, which usually will relate to the subject of the commandment of the year, the Man of the Decalogue and the contributors will be recognized.

6. An organization, to be known as Friends of the Solomon Schechter School, has been formed. Parents of Solomon Schechter students are the major organizers of this group, which will concentrate on gathering contributions below $100. All contributors to the school will be considered members of this group.

7. One week preceding the Decalogue lecture, a full page ad appears, titled "A Salute to the Man of the Decalogue." The names of all people, synagogues, rabbis, principals, sisterhoods, schools, etc., will be listed. This should serve to demonstrate the support which the school has, and will publicize the Decalogue lecture.

In summation, we think it is an unusual and educational idea. The program reflects the quality and high level image which we are attempting to project in the community. The Decalogue project will raise needed funds and will enhance the name and stature of the Solomon Schechter School of Washington, D. C.

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